

SCOTLANDS
WARNING,

Or a Treatise of Fasting;
Containing a Declaration of
the causes of the solemne Fast,

Indyted to bee kept in all the
Churches of Scotland, the
third and fourth Sundaves of
this instant Month of

May Anno 1628. & the
Weeke dayes betwixt
them, as they may
be goodly kepted
in Towness.

Together with a Direction how to proceed in
the Religious Observation of any solemne Fast.

Written at the appointment of Superiors
By M^t. W. STRVTHER, Preacher of the
Gospel at EDINBURGH.



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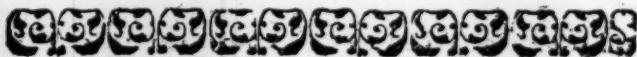
Jeremiah. 36. 5. 6. 7.

And Ieremiah said vnto Baruch, I am shut up, I cannot goe into the house of the Lord. Therefore goe thou, and read in the roule which thou hast written from my mouth, the words of the Lord, in the eares of the people, in the Lordes House vpon the Fasting day, and also thou shalt read them in the eares of all Iuda, that come out of their Cities.

It may bee they present their Supplications before the Lord, and will returne euerie one from his euill way: For great is the anger and wrath that the Lord hath pronounced against this Place.

2. Chron. 34. 27. 28.

Because thine heart was tender, and thou didst humble thy selfe before God, when thou heardest his wordes against this Place, and against the Inhabitants thereof, and humblest thy selfe before me, and diddest rene thy clothes and weepe before mee; I haue euen heard thee also, saith the Lord. Behold, I will gather thee to thy Fathers, and thou shalt bee put in thy graue in peace, neither shall thine eyes see all the euill that I will bring vpon this Place, and vpon the Inhabitants of the same.



SCOTLANDS WARNING:

Or a Treatise of Fasting;
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Churches of Scotland.

IT is the duetie of the LORDS & Watch-men, whom hee hath sette on the Walls of *Ierusalem*, *Ezech. 3. 33.* to consider diligently both the estate of it within; and the dangers imminent from without: And according as they see, to giue faithfull and tymous aduertisement to the people, *Habac. 2. 1. Isa. 21. 8.* That thereby they may both deliuer their owne Soules, and direct the people by speedie Repentance, to prevent the approaching wrath;

This their Calling craueth; for they stand betwixt God and his people, as the *Interpreters* of his

of his will to them. *Iob. 33. 23.* And as their Remembrancers to God, to present them and their necessities to him continuallie. *Isa. 62. 6. 7.* Hee calleth them vp to the Mountaine to see further than other, and (beside their giftes and graces, as Christians) giueth them a Pastorall eye to see, and a pastorall heart to consider, and a pastorall mouth to declare what they see and consider.

This also he commandeth them vnder a most heauie paine. *Sonne of man, I haue sette thee a Watch-man vnto the House of Israel, therefore thou shalt heare the word from my mouth, & warne them from mee: When I say to the wicked, O wicked man, thou shalt surely die, if thou dost not speake to warne the wicked from his way, that wicked man shall die in his sinne, but his blood will I require at thine hand. Ezech. 3. 17. 33. 7. 8.*

And God commendeth this as wisdom in Pastors according to his heart, *Who is the wise mā to understand this? and who is hee to whome the mouth of the Lord hath spoken, that hee may declare it? for what the Land perished. Ier. 9 12.*

2. Vpon these considerations, the Clergie of this Land, taking to heart the Estate of the Church of God, both in this Kingdome and other reformed Countries, haue thought it necessar, (Supreme authoritie commanding also the same) That all the Congregations of this Land keepe a solemne and publicke Fast, the
third

third and fourth Sundayes of this instant Moneth of *May*, and the weeke dayes betwixt these two Sabbaths : To intreat GOD, in all humilitie, and repentance for pardon of our sinnes, and for auerting of his just wrath, where it is alreadie begunne, and to hold it off these who are threatned with it.

And for the better informing of euery one in the equitie & necessitie of that religious work of *Fasting* and *Prayer*, and their better stirring vp therevnto : The just and weightie causes thereof are to bee considered, which may bee reduced to these heads.

I. First the most lamentable estate of the re-^{4.}
formed Churches of Germanie, and other Countries in Europe ; Where the Gospeldid shine, and Gods worshippe was exercised fruitfullie to his glorie : But now by the crueltie of the preuailing *Papists*, fearefull desolation is wrought in these places, GODS Sainctes bereft of their liues, their blood spilt as water in the streetes, their women shamefullie abused, their goods taken from them : And the estate of them who haue escaped the rage of the sword, worse than the slaine. Their liberties lost and themselves either driuen from their dwellings or compelled to forsake their God & Religion, & take themselves to Romish Idolatrie, or to banishment. And vnder the name of an Imperiall reformation, there is no
A 3 thing

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thing but a Godlesse deformation, setting vp the abomination of ignorance, and errour where the light hath beene.

How many Prouences sometimes pleasant, in a peaceable professing of y^e Trueth, as the Paradise of God, are now turned in a wilderness: And the Houses of God prepared sometime on the top of the Mountaines, and exalted aboue the Hills, wherevnto people did flowe, are destroyed: And the Lords displayed banner, vnder which many did merch in comelic order, is cast down, & manie mothers in Israel, famous Colledges and Vniuersities are scattered, and the abomination of desolation erected in them.

So weemay say with the Prophet, *Come, & behold the workes of the Lord, what desolations hee hath wrought in the Earth.* Psal. 136. 8. *The Heathen are come in the inheritance of the Lord, his holie Temple haue they defiled, and made Ierusalem heapes of stones: The dead bodies of Gods Saints haue they giuen to bee meate to the Fowles of heauen. and the flesh of thy Saints to the beastes of the earth: Their blood haue they shed as water about Ierusalem, and there was none to burie them: They haue deuoured Iacob, and made his dwelling place waste.* Psal. 79. 1. 3. 4.

God hath forsaken the Tabernacle of Shiloh, the tent which he placed among them: He deliuered his strength in captiuitie, and his glorie in the enemies hand. Psal. 78. 61.

And

And wee may lament with *Jeremie*: *How doeth the Citie remaine solitarie, that was full of people? Shee is a widow: Shee that was great among the Nations, And Princesse among the Prouince is made tributarie.* And wee may wish with that same Prophet, *Oh, that mine head were waters, and mine eyes a Fountaine of teares, that I might weepe day and night, for the slaine of the Daughter of my people.* *Ierem. 9. 1*

5.

This worke is a part of Antichrists persecution, for now hee is both breathing threatnings & slaughter, against the reformed Churches, and executeth his crueltie against them, because of their obedience to Gods voyce in comming out of Babel, and that according to the bloodie decrees of the Counsell of Trent. For after that Sathan had for a long space vented his *first propertie of lying* by Antichrist his first borne inuoluing and holding these Westerne places of *Europe* vnder the errours of a false Religion: And seeing that Mauger his malice, God in the appointed time brought in the Light of the Gospel, and discovered that darkenesse: Then hee tooke him to his other *propertie and practise of blood*, to maintaine by force his discovered Heresies: And hee set Antichrist and his supposts to worke, to put out the Light of the Gospel, in destroying the professours of it.

So the indyting of the Counsell of Trent

bearers: *Ad reformandum Ecclesiam & extirpandas Heresies, To reforme the Kirke, and roote out Heresies*; That is to say in the Romane sense, *To confirme and establisth the deformities and corruptions of their Church, and roote out the Trueth*, which God hath brought in againe by the Gospel. And from that tyme, hee hath sent out his *Emissaries, Iesuites* and other *Locusts* from the bottomlesse pit, to stirre vp the Kings of the Earth to fight against the Lambe: This is the quarrell now debated in *Europe*.

6. And albeit hee hath cast in the mixture of ciuill respects, in rights to Kingdomes and Dignities, and such like, to blind the eyes of the simple, as to make them belieue that all these warres are onelie for ciuill and not for Sacred things: Yet sure it is, that all this matter is directed and sweyed by the *Pope*: For his maine end is to roote out the Gospel, and re-establish his false Religion: His purpose serueth to the end of his associat Kings & Princes, and their power serueth his end. As they plotte and worke joyntlie in the worke, so they share in the end for their seuerall aduantage: For the Countreyes subdued, fall as a prey and a reward to the enlarging of Princes Dominions, and therein Idolatrie is established, as the *Pope's* recompence.

Beside, what euer be the mixture of the cause, yet their maine intention is manifeste from themselves

themselves: For one of them in his alarme to this warre, stirreth vp the *Emperour* to destroy the *Protestants*, as *Moses* did the *Moabites*: And if he did not so, his life should goe for their life, as *Achabs* for the King of *Syria*. *Sciopp. Classicum belii Sacri. cap. 1. 2. 18.*

Next, their *Cardinals* consulting, how to restore their Church to her auncient integritie aduised the *Pope*, that there was no better way to doe it, than by prosecuting this warre, to the rooting out of *Protestants*. *Aphorismi. Cardinal. Anno 1623.* And for this end, a new order is instituted called the *sodalitie of the Christian defence*, that is to say, of *Antichristian* offence of the *Protestants*, *Cancell. Hispani. Consid. 1.*

This course as others of the like stampe of the mysterie of iniquitie is drawne deceptiue, for now *Antichrist* vnder the Name of *Christs Vicar* persueth *Christ*; vnder y Colours & banners of the *Crosse* of *Christ* hee destroyeth the doctrine of the *Crosse*: Vnder name of the *Church*, hee oppresseth the true *Church*; Vnder the name of y pretended *Verity*, he rooteth out the *Trueth* of *God*, to establish his owne *heresie*: And vnder the name of an old *Religion*, he setteth vp a new vp-start *Religion*. This is *Judas* his betraying of *Christ* with an Haile Master: When his pretended *Vicar* turneth all his usurped power to the destruction of his Kingdome; The Titles and Names that of old were the notes of the *Apostolicke Church*, are clai

med now of the Antichristian Synagogue, and made signes for the persecution of the Church of Christ.

7. God doeth so afflict his Church, not for her Religion, but for the abuse of it; He hath called vs out of *Babell*, and wee haue obeyed his voyce in comming out, and haue vndertaken to walke in the Light of God; but wee haue contemned that Light, and in the midst of it brought out the workes of darknesse: Sinne is grievous in euery person, tyme, and place, but most grievous in the Church, in the time of so cleare a Light: And where euer men sin, they are in Gods sight, but his eye in a more particular manner is ouer his Church.

A Father is angrie at faults in his seruant, but more angrie at them in his Sonne: The more liberall and bountifull God is to a people, the greater is their sinne, and heauier shall bee their iudgement. *Woe to thee Chora- zin, woe to thee Bethsaida, for if the great works which were done in you, had beene done in Tyrus and Sydon, they had repented long agoe in sack-cloth and ashes: But I say to you it shall bee more easie for Tyrus and Sydon at the last day than for you.* Matth. 11. 21. 22. And it is a strange forme of reasoning with Israel, *You onely haue I knowne of all the Families of the Earth sayeth the Lord: Therefore will I punish you for all your iniquities.* Amos. 3. 2.

God

God may justlie compleane of vs, as hee did of the Iewes. Hee planted a Vineyard in a fruitesfull Hill, and fenced it, and gathered out the stones of it, and planted it with the choifest Vines, and built a Tower in the midst of it, and a Wine- presse in it: And hee looked that it should bring forth Grapes, but it brought forth wylde grapes: And now, O Inhabitants of Ierusalem, and men of Iudah, iudge I pray you betweene mee and my Vine-yard: What could I doe more to my Vine- yard, than I haue done? And now I will tell you what I will doe to my Vine-yard, I will take away the hedge thereof, and it shall bee eaten vp, and breake down the wall thereof, and it shall bee troden downe, and I will lay it waste. Esa. 5. 1. 2. 3. 4.

As hee threatned them, so hee performed it. Hee brake downe her hedges, so that all that passed by plucked her The wilde Boare out of the woode destroyed it, and the wilde beastes of the fielde did eate it vp. Psal. 80. 12. 13. For after that hee had chastened his people by Edomites, Moabites, Philistims, and other bordering Nations, and they became incurable: In end hee chased them out of the Land: And that not at once, but by degrees, for hee powred out that wrath first vpon the tenne Tribes, reseruing to himselfe the Tribe of Iudah: And when Iudah was not made wise by the sinne and punishment of Ephraim, but Ierusalem did iustifie Samaria by her greater sinnes, God

God sent *Iudah* also away in captiuitie to *Babylon*: And after hee had brought them againe, and settled them in the pleasant Land, they returned to their olde sinnes, till in end God cast them off altogether.

8. Thus God dealt with the *Iewes*, and after the like manner hee is now dealing with the Churches reformed, to bring them to amendment in time, that they may eschew a finall destruction: Their heauie calamities who are now vnder that bloodie persecution of Antichrist, are cleare documentsto vs in this Land, commanding vs in time to turne to God, lest the like or a worse befall vs.

Wee can no wayes compare with these worthe Churches, neither in Grace nor in the fruites of the Gospel: And yet God hath begunne at them. If hee haue done so to the greene tree, what will hee doe to vs, who are a dry and a barrent tree.

God in our sight and hearing these eight years, hath smitten seuerelie, thogh iustlie these Churches; and that to teach vs Repentance: But wee are as *Iudah*, who mended not at the captiuitie of Israel. *When I had put away back-slyding Israel for all her iniquities, and giuen her a bill of diuorcement, then trecherous Iudah feared not, nor turned not to mee with all her heart, but fainedlie.* Ierem. 3, 8. 9.

Though euerie report of their calamitie bee
Gods

Gods calling vs to sack-cloth and mourning . yet for all the newes of their trouble , wee are not turned to Repentance.

They were not the greatest sinners in *Ierusalem*, on whome the Tower of *Siloh* fell , neither were they the worst *Galileans* whose blood *Pilate* mingled with their sacrifices : They are not the worst *Protestants* whose blood is shed by this *Romane Tyrannie* and persecution , but except we repent we shall all likewise perish . Luk. 13.

Their tryall is our lesson , and their chastisement is our document : VVee shall learne it , and tak it out wiselie , if their example turne vs to God : But if we doe not so , the heauier judgement abideth vs : *They haue drunken the brimme of the Cup of wrath , but the dregges of the bottome are reserued for vs .* except in time wee repent. 9.

Neither let vs thinke , that their affliction doeth not concerne vs , because they are farre distant from vs : For the communion of *Saincts* knoweth no distance of place , and the Church of *Christ* which is his Bodie , as it hath him for the Head , so his Spirite for the life , and that Spirit quickning all the Bodie , indueth it with a fellow-feeling of others miseries : If wee haue fellowship with them in *Christ* , vve must feele their troubles , and mourne with them : If wee doe not so , wee proue wee haue no fellowship with them.

Let such hard-hearted and senses Christians
read

reade their Doome and dittay in the Prophet *Amos*, *Woe to them that are at ease in Sion, they put the euill day farre from them: They lye on their beddes of Iuorie, and stretch themselves on their b ddes, and eate the Lambes of the Flocke, & the Calues out of the midst of the stall: They drink wine in bowles, but no man is sorie for the affliction of Ioseph: Therefore now shall they goe into Captiuitie with the first that goe captiue, & the sorrow of them that stretch out themselves, is at hand. Amos 6. 1. 3. 4. 6. 7.*

These are twinne branches of a senslesse and carelesse heart, in the day of the Churches affliction: First they put the euill day farre from themselves & make a couenant with Death, as though it neuer should, nor would come neere to them: Next, they put the affliction of their Brethre far from their feeling and affection, as a thing that concerneth them not, The first is a fleshlie dreame of their owne immunitie: The other, a senslesse mis-regarde of their Brethren, and both of them a iust cause, and certaine presage of a grievous ruine to come vpon them, who are so graceleslie disposed.

But the godlie are otherwayes affected with the troubles of Syon: *For they take pleasure in the stones, and delight in the dust thereof. Psal. 102.* I though *Nehemiah* was in the fauour of his King and great prosperitie, yet when he heard that the *Iewes* were in great affliction and

and reproach, and the wall of *Ierusalem* broken downe, and the gates thereof burnt with fire, hee satte downe and weeped, and mourned certaine dayes, and fasted and prayed before the God of Heauen. Neither could all his courtlie happinesse smoothe the grieve of his heart: But when the King perceiued the sadnes of his countenance, and asked the cause of it, he said, *Why should not my countenance bee sadde, when the Citie, and House of the Sepulchre of my Fathers lyeth waste.* Nehemia. 1. If hee was so griued for the violation of the Sepulchres of the dead: Shall not the cruell murther of the liuing Temples of y^e holie Ghost, moue vs more?

And *Jeremiah*, though hee was at libertie among the people, and well looked to by *Nebuzaradan*, yet when hee saw *Ierusalems* desolations: *For these thinges I weepe, mine eyes casteth out water, because the Comforter that should refresh my Soule is farre from mee, my Children are desolate, because the enemy preuaileth.* Lame. 1. 16.

Beside, the respect of their persons, their cause should also moue vs to this holy grieve: The Gospel of Christ & true Religion in them, is persecuted and oppressed: And if wee haue found grace and comfort in that Gospel, should we not be griued whē so glorious a meanes of grace is obscured, and the cause of our good God borne downe by his enemies. God hath lighted that candle, to discouer the darknesse of
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of Sathan, and destroy his worke: And when the prince of darknesse preuaileth so farre as to put out that Candle, and to cast downe the Candle-stickes on which it shined, if wee bee the Children of Light, wee must sorrow for that change: Therefore if vve feele not their sorrowes, wee declare wee haue no communion with them in the Bodie of Christ, and no part in the grace of the Gospel, which in their handes is persecute. No feeling, no Communion, and no Communion, no vnion with them, and Christ: If wee haue no grieve for the Light put out, vvee haue no part in the Life and Grace, that the Light carrieth.

- 10 We ought then a brotherlie compassion to them, vnder their trouble, because they are Brethren, and fellow members of Iesus Christ, and the more, because their affliction, is not for ciuill or common causes, but for Religion: As wee are commanded to mourne, with them that mourne, so much more, with them that suffer for the Gospel: *Be partaker of the suffering of the Gospel, according to the power of God.* 2. Tim. 1. 8.

Shall Sathan make errout and heresie, so forcible in his Supposts, as to joyne their heartes and hands, to giue their power to the Beast, to fight against the Lambe? And shall not Trueth and Charitie, in the Children of God, procure at least, a brotherlie compassion
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of the griefes of other. The first is a wonder, to see the Spirit of diuision make such an union among his adherents. But it is a greater wonder, not to see that compassion in them who are one Spirit in Christ Iesus.

12

But though wee would in the hardnesse of our heart cutte our selues off from all feeling of their miseries, that would not secure vs from punishment, but rather double our sinne, and hasten a double punishment vpon vs: Wee stand in that same case with them: In a true Religion, in the abuse of it, and so vnder Gods processe for our sins: And it is a great mercie of God, that hee hath spared vs so long, and giuen vs so large a time of Repentance: When hee might haue begunne his Iudgement at vs, hee hath begunne at other, that by their example we might turne in time, & preuent his heauie strok: If forraine miseries beyond Sea, will not moue vs to sorrow, let our own home sins & dāgers moue vs to repētance.

And for this ende, wee haue to consider, 13
our owne state in this Land, *as the second cause of our Humiliation*: God hath blessed vs with his Law & Gospel, but we haue sinned against them both: There is no precept of the Law, whose breach is not shameleslie practised & avowed. Euerie one maketh himselfe *his owne god*, and seeketh themselves, their owne glorie, and gaine, directing all their wayes

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from

from their own heart, and turning all to themselves. 2. *Idolatrie* (once alluterlie banished) is copen in, and setteth vp the head in this Land, and manie who professed the Trueth, are gone backe to Poperie: They close their eyes from the shining light, that is readie to resolve and reforme them: And are so possessed by errors and darkenes, that they abhorre the light, which wold pull them out of their fleshly delights. Their case is to be pitied. who so wilfullie losse themselves, refusing Saluation, and running head-long to Hell. 3. The abuse of the *glorious Name* of the Lord our God, is growen a popular disease, & reigneth in all Estats, & the better sort out-run the common people in so grievous a sinne. And the risenesse of it hath put it out of the respect of a sinne, and hath turned it in the flower of their language, as though all speech were but werth, and could neither fill the mouth of the speaker, nor the eare of the hearer, except the Name of GOD be profaned, and God himselfe thereby thrust through. If the flying *Booke* of the curse of God, light vpon the house of euerie swearer, to destroy the Timber and stone. *Zach. 5.* How few houses shall escape the curse of God in this Land, which groaneth vnder the multitude of oathes. 4. The *profanation* of the Lords Day is vniuersall, and no difference made betwixt the obseruation of it, and other dayes: But rather

ther more libertie is taken in vaging, in drinke-
king, & chalmring, & wantonnesse, in idle
and profane speaking in it, than in other days:
As if God had set it apart, not for his owne
honour, but for the workes of the flesh:
Though wee bee not bound to judaize in the
Sabbath, yet are wee bound Christianlie to
spend the Lords day in abstaining from euill,
and busying our selfe in the works of Pietie &
Charitie, as the Sabbaths proper Exercise:
as a memoriall of the Resurrection of Christ, &
our Redemption perfected thereby: and a to-
ken of our eternall Sabbath, & rest in heauen.

5. *Disobedience to Superiours*, is a reigning
sinne: Though God for their further honour-
ing hath placed the Precept that commandeth
their obedience, Next to the Precepts of Pie-
tie, and calleth the duties of it by the Name
of Pietie; yet it is least respected. *Parents* na-
turall are misregarded: *Pastours* who beget
and feede people in Christ, are contemned:
And supreme *Authoritie* disobeyed of the most
part. 6. Innocent blood is shedde in many
places, as water, and the Earth groaneth vnder
it; and the cry of it ascendeth to Heauen
to bring down a iudgement vpon vs all. 7. Fil-
thinesse, hath layed off the former vail of
shame, and is now impudent: *Fornication*, *Ad-
ulteries* & *Incests*, out-face the Light and mul-
tiplic out of number: And the conuenant of God

in marriage is lesse respected and keepest then light promises amongst men: Whereby thogh their werenone other finnes, a way is made to ouerthrow families, for God cannot blesse Inheritance in the hands of wrongous Heires. 8. Secret and open hurting of the lots of men, is a common practise, and no man standeth in awe, to make his Neighbours ruine a stepping stone to his owne exalting. The most part without regarde of God, Conscience, or humanitie lose their Soule, and quite the Heauen for the baggage of this life.

9. And Calumnies are now so frequent, that their is no godlie man who findeth not the scourge of the Tongue. And no man almost, who lendeth not to sathan, his eare to heare and his heart to belieue lies, and his tongue to bee a scourge to his Neighbour.

10. As for the abominations of the heart, though they bee hidde from vs, yet they are manifest to God, and by these and the like fruites, the world may see, that the heartes of the most parte are voyde of God, and are vyle puddles to defile themselues, and ouerflow this Land with sinne: These filthie fountaines are not seasoned with the salt of Grace, but send out the deadlie waters of filthiernes, to burden this Land, and make it spew vs out.

These and the like grieuous finnes against the Law, doe swarme in this Land: But the finnes

sinnes against the Gospel, are more grieuous, both because of their kind, and because they are sinnes against the remedde of sinne.

Faith, a speciall part of our Euangelicall 16
duetic, is rare to bee found: God daylie is offering Grace & Saluatiō in the Gospel, yet few do receiue it by Faith: And so his greatest mercie in offering Christ, is mett with greatest wickednesse on our parte, in not believing: Wee count Fornication or Thift, or Murther, to bee sinnes, but *Infidelitie* worse than anie of them, is counted no sinne, and yet it is among the greatest pardonable sinnes.

This *Infidelitie* bringeth out all sortes of 17
Disobediencia: When the heart by Faith is not purified, and ioyned to God, it is casten loose to all kinde of iniquitie, without any restraint of euill, or constraint to good: Our hearing, and reading, is not mixed with Faith, and so bringeth not out the obedience of faith, if wee neither belieue the promised reward, nor threatned punishment, wee cannot obey the directing Precept.

With these sins, is a fearefull *Apostasie* to Poperie in many partes of this Land: Many & these of the better sort, are seduced and drawen away to Romish superstition, and that because they were voyde of the Trueth of God, and beeing ledde with their owne lustes, they haue rendered themselves to that fleshlie Reli-

gion, which giueth them libertie to sinne.

I speake of you, and to you, O *seduced*
 19 *Papists*, how long will it bee, ere yee open
 your eyes to see how your blinde Guides
 are leading you to damnation? If yee will
 not try this matter by Conscience try it at
 the least by common sense, & see what sort of
 Guides these are, who take you by the hand,
 with this condition, to close your eyes,
 that yee neither inquire, nor care whether
 they lead you: Tell mee if you would com-
 mit your selfe in a dark Night to such a Guide,
 as would close your eyes, put out the Lanterne
 in your hand & not suffer you to know how &
 what way hee leadeth you: Yee might think
 he were a Russian, to mislead you to a Bordell,
 or to rob you & yet ye hazard your Saluation
 vpon such couensing: Yee know your *Iesuites*
 and seducing *Seminaries*, strietlie discharge
 you the reading of Scriptures, and holde
 you hood-winked vnder the vaile of *implicite*
Faith, or rather *explicit* Ignorance. They pro-
 pone to you worse conditions, than *Nabash*
 the *Ammanite* did to the men of *Iabesh Gilead*:
 hee craued that one of their eyes should bee
 put out: But they craue, and yee agree, to
 haue both your eyes pulled out of you: It was
Israels priuiledge, to haue light in *Goshen*, in
 the midst of *Egypt*s darknesse, but your de-
 light is to haue darknesse in the midst of *Gos*

shen 2

shon, and to winke in the cleare Noone-day of the Gospel, shining in this Land.

You know, they haue drawne your Houses within the compasse of Treason, and are a Moth and canker-worme to eate vp your State: And how euill they recompence your good intreating them in secrete, by defiling your Houses, in joyning bodilie whoredome with spirituall? For the married Women, they keepe their old direction, *Si non caste, tamen caute*, If not cleane, yet Cannallie. But with Maides they cannot so conuoy it: The professed Chastitie of these Ghostlie Fathers, maketh Virginitie fruitfull: And their *Articular confession* is found to bee a carnall pollution.

These things, and worse, you knowe of your seducers, yet you will not see them: But choose to couer your errours by a selfe-deceate, and least you should let men see, that yee know your abuse, yee remaine still vnder that your willing and wilfull Captiuitie.

This is none other, than that *strong delusion*, making you beleue lies, because you will not receiue the loue of the Trueth.

They abuse you as their Slaues vnder blind Credulitie, to beleue their lies, and base Obsequiousnesse to doe all their direction.

It is time for you to avenge your selues on these Philistines, for your two eyes by pulling down the house of their Dagon, and to vindicate your Goods, Children, Wives, and Conscience from their Tyrannie. Though it bee a benefite to the Church, that you separate your selues from it, as the bodie is relieved, when noysome and extremititious humours draw themselves to byles and Apostomes, yet your Apostacie bringeth guiltinesse on the Land.

30 Further more, who seeth not *Atheisme* an uniuerfall disease in this Land: Many professe the true Religion, and some are fallen to Poperie. But *Atheists* are more than true Protestants, and superstitious Papists. The most part doe liue, as though there were not a God, or an Heaven for the godlie, or an Hell for the wicked: Some more openlie expresse in wordes and actions, their grosse *Atheisme*, other more closelie couer it with a ciuill life, and a morall honestie: But all of them say in their heart, *That there is no God*. So the Lord may say to vs as by *Ieremiah*, *Run to and fro in the streetes of Ierusalem, and inquire in the open places of it, if there bee any that executeth iudgement, and seeketh the Truth, and I will spare it* *Ieremiah. 5. 1.*

As *Impietie* hath spread it selfe ouer all, so God hath punished it with the breach of Charitie. All Estates of this Land, are rent from other, and

and euerie one of them diuided in it selfe. It was an vntimous strife betwene the seruants of Abraham and Lot, when the Canaanites (enemies to them both) were in the Land: Gen. 13. 7. Peaceable Abraham reprov'd and amended it, saying, *Why doe wee strue, since we are Brethren.* And Moses tooke that lesson of him, and reprov'd the two Israelites for their strife, *VVhy strue yee together, yee are Brethren, Our renting is like the diuisions of Reuben, strong thoughts of heart.* Iudg. 5. 16.

Weaknesse of judgement cannot discern things, but breadeth scruples, and the scrupling weake minde is strong to hold fast the apprehension, and refuse better information and for to inerraine Schisme.

They are sinfull of themselves, & dangerous to vsall. VVhen the Papist taketh occasion of our diuisions, to strengthen himselfe, and waiteth opportunitie for our ruine. If wee can reconcile our selues to God, hee will soone bind vp our diuisions with brotherlie loue, in the bond of Peace. It is oftentimes an ominous presage of ruine, if ye bite & deuoure one another take heed ye be not deuoured one of another Galat. 5. 15.

And among all the sinnes against the Gospel, the contempt of the Gospel, and the Ministry of it, is a great one, and so vniuersall, that few can cleanse themselves of it.

1. Papists abhorre them, because the light of

of their *doctrine* discovereth their abominable
 errours, as Theeues in their thift abhorre
 a Torch-bearer. 2. *Atheists* hate them
 deadlie, because their *Doctrine* suffereth them
 not to sleepe peaceable in Sathans armes but
 suggesteth to them the thoughts of God, of
 the Soules immortalitie, of the last judgement,
 and eternall rewardes in heauen and hell. These
 things make their Conscience checke them,
 and so troubleth their false peace. 3. *De-*
boshed and dissolute men pursue them for their
Discipline, because they suffer them not to run
 on in the workes of the flesh without censure.

4 And *Politickes* care not for their message,
 but serue themselves of them, for gaining a
 name of good professours, they cannot abide
 faithfull and free Pastours, but labour for a
Trencher Ministrie, and to haue them as base-
 lie obsequious, as their foote-boys: If they
 with *Michah* can finde a *Leuite* for ten shickles
 of siluer, and a sute of apparell, they care not
 for the Gospel, nor the Ministerie of it.

5. And other who possible doe neither mis-
 like their *Doctrine*, nor *Discipline*, nor sin-
 ceritie, doe grudge at them for *Church Patri-*
monie. This is counted a great degree of *Iu-*
lians persecution (though they bee not of his
 minde) by withdrawing the maintenance of
 the Professours, to vnderminde the Profession
 and Religion it selfe. This hath beene since
 the

the Reformation, and yet it is a great sinne in this Land: Men of the greatst sort pulling Gods portion from his Church, and turning it to the increase of their own estat. Whereby the Gospel is spoiled, & many thousand Soules perish: *Where there is no vision, the people perish.* And where there is no maintenance, how can there bee prophetic or vision?

It is now a question greatlie debated, how it commeth to passe, that moe great Houses are decayed within these few yeares, than in some three Ages before? But it is easilie answered, 1. In the generall: Sinne is the ruine of all Estates. 2. In the particular the abuse of the Gospel: For as one hotte day typeth the cornes more, than twentie colde dayes: So one yeare vnder the cleare Light of the Gospel, filleth more the cuppe of the sinnes of an House, than twentie yeares vnder idolatrie. 3. And Sacriledge is a consuming moth, to destroy a State, otherwayes well acquired and guided.

It falleth to them as to the *Eagle*: Shee was not content of her free booting abroad, but pulled a collop from the Altar wherein was fastned an hotte fire coale, and when shee brought it to her nest, & filled her birds with that sacrilegious morsel, the coale fired her nest and burnt her birds in ashes: It is manifest to the worlde, that Houses moste ladened with Church Patrimonic, haue gone most to ruine.

If one *Achan* stealing a part of things consecrate to God, and not as then converted to the use of the Tabernacle, brought wrath on all *Israel*: What shall wee looke for, where so many pull from God, these things, which beside their *devoting*, may pleade *prescription*, for many ages. And if in the beginning of the Gospel, God gaue an exemplar punishment, on *Ananias* and *Saphira*, for interuerting a part of that, which was once their owne, and was not sacred by that *primarie separation* of God, but by a *secondarie mortification* in their owne voluntarie offering, what shall bee their punishment, who draw that to themselves, which was neuer theirs but hath long stood both vnder a *sacred separation* and a *religious use*.

God compleaneth of the *Iewes*. *Will a man robbe God? Yet yee haue robbed mee. But yee say, Wherein haue mee robbed thee? In Tithes and offerings. Ye are cursed with a curse: For yee haue robbed mee, even this whole Nation.)* Bring yee all the Tithes into the store-house, that there may bee meate in mine House, and proue mee now heere-with, sayeth the LORD of Hostes, if I will, not open to you the windows of Heauen, and powre you out a blessing, that there shall not bee roome enough to receine it, *Malach. 3. 8. 9. 10.*

Such is the state of the Gospel, concerning the maintenance of it, in this Land, that had not God in mercie stirred vp the Heart of King
IAMES,

LAMBS, of happie memorie, and made now our gracious King *CHARLES* to succede Him, in that Religious affection, as well as in the Thrones of these Kingdomes, to proue a Nurse-Father to the Church, and maintaine her maintenance. *Pouertie would banish the Gospel out of this Land.*

And with these sinnes is joyned *Impenitencie*: 23
All men sinneth, but no man repenteth, or mourneth either for his owne sinnes, or the sin of his time. God hath giuen vs a time of Repentance, but we let it passe without turning; *And though hee hewed vs by his Prophets, by denouncing iudgements, yet wee feare not. Hos. 6. 5.* And though hee haue smitten vs with *Famine, Pest, and Mortalitie*, yet we haue not rurned. *The Lord hath stricken, but wee haue not sorrowed, thou hast consumed vs, but wee haue not receiued Correction, wee haue made our face harder than a stone, and refused to returne.* Neither know wee the time of our mercifull visitation, and the thinges that concerne our peace, neither our iust Correction to amend.

And with all, this wicked disposition, a worse is joyned, that the most parte. will neither forsake sinne, nor repent, nor suffer it to be called sin; or themselues to be reprovcd and censured for it. It is not now sinne, to commit sinne, but to call sinne sinne, and in an holy zeale, for the wakening of mens Conscience to reprove

it, that is now called sinne, and an intolerable thing. And so to fill vp the cuppe of our sinnes, many are come to this degree of vnicurablencesse, as to quarrell the reprovers of their sinne, as God noteth it in *Israel*. *Let no man reprove another, for my people are as they that strive with the Priest.* Hos. 4. 4.

This is a great policie and preuailling of Sathan, hee desireth nothing more, than to holde men sleeping to death in sinne: And hee knoweth no meanes more able to waken them, than faithfull Pastours: Therefore hee laboureth to discredite them by contempt, that their warning may bee fruitlesse: And thus hee doeth by secrete and close degrees: Hee maketh not men at the first to contemne Pastours, and their Callings, but to mislike their reproofes and taxing of sinne, as vndiscreet: From that hee leadeth them to hate their *Person*, and then their Calling: And so to contemne the Gospel, and make it fruitlesse to themselves. When he hath thus far preuailed, he can lead them further, as to make them thinke that hating and abhorring of them, is a marke of true zeale: And to persecute them, is good seruice to GOD: As Christ foretelleth, *Whosoever killeth you, will thinke hee doeth God seruice.* Ioh. 16. 2.

It is a forerunner of a grieuous judgement: *Amos* was euill handled of *Israel*, immediately before

lie before their Captiuitie: And *Ieremie* was foullie intreated, and *Uriah* slaine, immediatelie before the Captiuitie of *Iudah*: And *CHRIST* Himselfe, and his *Apostles* persecuted to death, before their last destruction. It cannot fall otherwayes to them, for contemning the meanes of Grace: They are left to themselues, and so fill vp the measure of their sinne to the hight.

There is some hope, so long as God holdeth Pastours in a land: But whē the people cōtemne that his mercifull ordinance, it is iust with him, to send them harder Messengers of wrath.

So long as Gods Ambassadors are welcome, there is appearance that G O D is working Peace: But when they are contemned, and reproached for their fidelitie, G O D is no more to negotiate peace, but to proceed to destruction.

If *Dauid* reuenged so seuerely the indignitie done to his Ambassadors by the *Ammonites*, What shall G O D doe, when his Messengers of peace are so spitefullie intreated of men?

The signes of a desparate and incurable disease in man, are foure speciall which are all 24 to bee found in this Land,

1. The first is, *senslesnesse of all paine*: Sicknesse after a long strife with nature, preuailerh so farre against her, that as it hath expelled health,

health, so it taketh away the feeling of that losse. 2. *Next conceate of Health vnder that state*: That notwithstanding of the great dis-ease, yet they conceate of strength and integritie. the minde affected with the bodie, mis-taketh the true estate of it. 3. *A carlesnesse* to bee cured: Conceated health expelleth all care of helpe against sicknesse. 4. *A neglect of the wholesome Counsell of the Physitian*, with a reproaching and iniuring, his person.

All these are spirituallie in this Land. 1. An uniuersall senslesnesse, of our spirituall State: All Doctrine of the sicknesse of the Soule by sin: Of the nature of Conscience: The sense of God of his mercie and wrath, and such like, are to the most part but as free discourses, without trueth or use: There is not so much of the life of God in them, as to know or feele that there is such a thing: All are closed vp in the fatnes of a hard and senslesse heart. *This is senslesse Atheisme.* 2. And notwithstanding of this, there is a strong conceate of perfection in some: They iudge themselves in their owne light, & ponder them in their own ballance, and thinke all that is spoken in Scripture against sinners pertaineth not to them, but others, and all that is spoken of grace, and promises, is layed in their lappe alone: *This is proud Pharisaisme.* 3. Many sinoot hing themselves vnder this sweete sleepe, ly still in sinne, and neuer

neuer thinke of a Physician. *This is flagitious Sedition.* 4. And the laste worke, they take not the information of Pastours; neither can they abide their Admonitions, when they are rebuked for sinne. Then they cry out as against *Jeremie*. *The Earth doe not beare this mans words and railings.* And take vpon them to prescribe to their Pastours, both in matter and manner of Doctrine, They say to the Seers, See not, & to the Prophets, Prophecie not vnto us right things: But speak vnto vs pleasant wordes, propheticie decentes. *Isa. 30. 10.*

They will gladly heare the sweete Doctrine of the Gospel, but not of the Law; Theorie but not practise; discoursing of Doctrine and Controversies, but not usefull application: And will heare the sinnes of other men, other callings, other Countreyes, and Superiours, but not their owne sinnes reproofed.

This is a desperate resolution, not to bee cured at all.

This is the pittifull state of this Land, in all Callings and Persons: From the crowne of the Head, to the sole of the Foote, there is nothing whole therein, but wounds and swelling, and sores. Isa. 1. 4. 5. 6. &c. He may justly pronounce against vs, as hee did against the Iewes, Shall I not visite for these things, sayeth the Lord, and shall not my Soule bee auenged on such a Nation as this. Ieremie. 5. 9. Therefore the Lord hath

hath that same plea with us, that hee had with rebellious Israel. Heare the Word of the LORD, ye Children of Israel: For the Lord hath a controuersie with the Inhabitants of the Land, because there is no Truth, nor Mercie, nor Knowledge of GOD in the Land: By swearing, and lying, and killing, and steeling, and Whoring, they breake out and blood toucheth blood. Therefore shall the Land mourne, and euery one that dwelleth in it, shall languish. Hos. 4. 1. 2. 3.

Hee seeth vs lying in our sinnes, and is going to his Place, to see if wee will seeke him. I will returne, and goe to my Place, till they acknowledge their offence, and seeke mee, in their affliction they will seeke mee earlie. Hos. 5. 15.

The third cause of our Hamiliation, is for
 26 an happie successe to our Kings Majesties weightie Affaires, at Home and abroad, both in Peace and Warre. To pray to God, who hath the hearts of Kings in his hand, to multiplie more and more on his Ma. all Princelie Giftes and Graces, that Hee may walke before GOD in the Vprightnesse of David, the Sinceritie of Hezekiah, and Tendernesse of heart, like Iosiah. That Hee would enlarge his heart more and more like Solomon, to goe out and in before his people.

And because His MAIESTIE is engaged in a necessarie and dangerous Warre, for the defence of Truth, and His Royall Alliance, whereby

whereby great Princes are become His Enemies, and His Kingdomes are threatned with a bloodie inuasion: It is the duetic of all, to intreate the LORD, for preservation to his Ma. and His Dominions. When *Iehoshaphat* was beset by the *Moabites* and *Ammonites*: He set himselfe to seeke the Lord, with Fasting and Prayer: And all his people gathered themselues together to aske helpe of God, and all *Iudah* with their Wiues; and little Ones, stood before him, who commanded them to stand still, and see the Saluation of the Lord, and gaue them a glorious deliuerie. 2. Chron. 20.

And when *Hexekiah* receiued the blasphemous and boasting Letter of *Senacherib*, hee went vp to the Temple, and sprede it before the Lord, and prayed for fastie, and the Lord sent away his enemies, with slaughter and shame. Wee haue at these times, to pray to God, that hee would bow downe his eare, and heare the blasphemie and boasting of the Enemies, and open his eye, and behold their bloodie decrees, and the plotting of Princes to execute them, and their insulting for preuailing against vs.

And since God hath put it in our Kings Ma. Heart, both to appoint to all His subiects, and to keepe in His Royall Person, a solemne Fast. wee may the more confidentlie pray, that the Lord of Hostes, to whom pertaineth the issues of Death, would marche before our Armies.

Psal. 68. 20. That hee would wound the head of our Kings Enemies, and thrust them through the thigh: And gine to Him their neckes and backs alwayes: That hee would cloath them with shame, and make his Crowne to flourish on His Head. Psal. 132.

- 27 Two punishments are most to bee feared at this time, the removing of the Gospel, and the Sword of man: The one to destroy the Soule, the other the Bodie. 1. God is threatning the removing of the Word, because it hath beene long among vs without fruite: Wee haue not receiued it as the word of God, to belieue and obey it, and to delight and walke in the light of it: Though God haue his owne amongst vs, yet the most parte doe contemne it, and the Preachers of it: It is counted an intolerable burden, because it curbes their lustes, and reproveth their sinnes so plainelie: they would bee glad to want it, that they might sinne freelic.

God brought it wonderfullie amongst vs, few Martyrs sealing it with their blood, and yet great opposition made to it: But God by his owne good meanes, lighted that Candle amongst v: At that time this Nation was as a new laboured ground, with little labour it rendered great increase: Light was then pleasant to men coming out of darknesse, and the taste of Grace was sweete at the first hearing

ring of the Gospel: But now, after long hearing of it: Wee haue lost our first zeale, and are become as an out-worne & barren ground.

Wee are as the Earth, which drinketh in the raine that commeth oft upon it, but bringeth out nothing, but thornes and briers, which is neere unto cursing, & whose end is to be burnt. Heb. 6. 7 8. The Lord hath patientlie waited on our fruits, and hath spared vs, like that figge tree, not for three, but three score and seven yeeres, and yet neither is there fruite, nor Repentance, for waht of fruite: *What remaineth in his Justice, but that hee cutte vs downe, and cast vs in the fire?*

Let vs not feede our selues with idle and groundlesse conceates, as that the Gospel is pure amongst vs, and wee haue a true Religion & a glorious Profession, &c. The lik conceat possessed the *Jewes* in their greatest guiltines & danger: They cryed, *The Temple of the Lord, the Temple of the Lord, this is the Temple of the Lord, Ierem. 7. 4.*

But ye trust, sayeth the Lord, in lying words, which cannot profite: *Will ye steale, murther, and commit adulterie, and sweare falslie, and come and stand before mee in this House, which is called by my Name, and say, Wee are delinered, though wee haue done all these abominations: But goe yee now into my Place, which was in Shiloh, where I set my Name at the first, & see what I did to it, for the wickednes of my people Israel. Ier. 7. 8. 9. 10.*

They thought they vvere secure vnder their profession, and God would not forsake them, but hee tolde them plainelie hee vwould cast them off, as hee did *Shiloh*.

The *Jewes* had his presence, and now they are casten off, The *Greeke Church* in *Asia*, *Africke*, and the Easterne partes of *Europpe*, had the Gospel, but abused it, and now are giuen ouer to *Mahumets* carnall, and absurde delusions. And the Western places of *Europ*, and *Rome* at the first did shine as a glorious Church, It vvas then an *hammer of Heretickes*, and an *harbour of distressed and persecuted Sainctes*, and yet falling from that Trueth, is novv for manie Ages, the nest of *Antichrist*.

And this Nation at the first inlightened with the Gospel, enjoyed Peace (when other Nations were ouer-runne with Warre, and had almost lost both learning and Religion.) Then this Church proued a *Mother Church*; and sent out her Schollers as Apostles to conuert the most parte of *England*, and other Nations beyond Sea; But when shee was therafter first compelled, and then willingly yeelded to Romane superstition, God, put out that candle of the Gospel, which had thined some leuen or eight Ages: And now since many Ignorants relapse to *Poperie*, and the most part fall in *Atheisme*, who are we after so many fearfull examples, to thinke that God will still dwell amongst vs, notwithstanding of all our rebellions,

This fleshly conceit is an high degree of fleshly securitie, & as odious to God, as our other sins, for it would blemish him, *whose eyes are purer, than that they can behold iniquity*, as a f murer of sin: As though he were tyed to dwell with obstinate and impenitent sinners, whom his Soule abhorreth: & to keepe his couenant with them who prouddie breake it, which is all one, as to make GOD and Beliall dwell together.

The discoverie of the Newfound Land, reserved till the laste times, offereth a remarkable consideration for this purpose: Some doe rest vpon naturall causes, as the perfection of sailing, & the inuention of the Sailers compasse, and other naturall reasons: But *Diuinitie* leadeth vs a steppe further, in the cause of this diuine prouidence: That as Light came out from *Sion* at the first, and spread it selfe through all parts: & *error* and *heresie* came after treacing the steps of trueth, to the out most-parts of the earth, yet many Nations either remaining in, or returning to *Paganisme*, other falling in *Mahometisme*, & other were caried in that horrible *Apostasie* within y Church to *anti-christianisme*. The Kirk groning vnder these abuses, & heresies within it selfe, did lute for *Reformation*. In this meantime God discovered another world to tel this old one, that if they wold not reforme themselves, he had prouided him a soyle & dwelling place, & set vp a people that were not of our knowledge, to prouocke vs to *Jealousie*.

God hath indoted taken vs by the hand ;
 but when nothing can moue vs to our duetie ;
 what can hee but giue vs a bill of denorcement ;
 and put vs from him : God this day , and wee
 in his Name , are speaking as hee did to the
 Church of Ephesus : *I haue something against
 thee , that thou hast forgotten thy first Loue . Re-
 member therefore , from whence thou art fallen ;
 and repent , and doe the first workes , or else I will
 come againe to thee shortly , and will remooue the Candle-
 sticke out of his place , except thou repent .* Rev. 2. 1. 4.

The Jewes promised continuance of all hap-
 piness to themselves ; because they were *Ab-
 rahams* seed . But *Christ* telleth them that
 God will not want a people , though they were
 destroyed ; For hee could raise up Children vnto
Abraham out of the stones of the wilde . And hee
 letteth them see (if they would see it) to the
 griefe of their hearte , that hee is better ser-
 ued of the Gentiles , than euer hee was of them : If
 we joyne to our other sins , this fleshlie conceit
 also , that hee will want a people , if hee cast vs
 off : He can make either *Barbarians* or *Jewes* (or
 those who now are the enemies of the Gospel ,
 turning them to the Gospel) better seruants to
 him than wee are : And will reach vs to our by
 eternal sorrow , that hee can haue a people ,
 though wee be not his people : But where
 shall wee finde a God , if in his Iustice hee cast
 vs off for our sin : He will euer prouide himselte
 a Church ,

2 Church, But woe to vs when hee departeth from
vs. Hef. 9. or 2.

30 The second plague to bee feared, is the
Sword of Man: God hath shaken many roddes
on vs, and smitten vs with them, but we mend
not: *Hee hath broken the staffe of bread*, and ge-
uen vs cleanness of teeth in our Cities, and multi-
tudes in the streets dying for famine: Hee hath
stricken vs with *Pestilence*, and made that fly-
ing arrow rage fearfullie: And great *Mortali-
tie* on men and beastes, hath almost latelie ta-
ken the rith of this Land, and yet wee haue not
amended: The *Sword* onlie remaineth, as the
last and most fearfull plague, which God then
useth, when all other chastisements haue not
wrought his end to bring vs to repentance.

Wee are as *Israel*, whome God did smyte
with plague after plague: And yet for all this,
they returned not to me, sayeth the Lord. Amos. 4.
And therefore, why should I smite them any more?
Isa. 10. 4. And thou hast forsaken mee, saith the
LORD, thou art gone backward: Therefore
will I stretch out mine hand against thee, and destroy
thee, I am wearie with repenting. Ierem. 15. 6.
When hee had taken paines on them, and they
were not mended hee cast them away. The bel-
lowes are burnt, the Leede is consumed in the fire,
the Founder melteth in vaine, for the wicked are not
plucked away: Retrobate siluer shall men call them,
because the Lord hath reiected them. Ier. 6. 29. 30.

It is

31 It is now dangerous to sleepe in Securitie, as though our enemies were farre off, and wee cōpassed with y walls of a great Sea: We haue our enemies within; so long as sin increaseth, & is not repented, we wāt not enemies to destroy vs: God wanteth neuer instruments, whē he wil punish a Land, *He can hisse on the Flee at the Riuer of Egypt, and on the Bee in the Land of Ashur. Isa. 7. 18.* And though there were but men halfe wounded and halfe dead, they shall rise vp every man in his tent, and burne Iernsalem with fire, when God is angrie with her. *Ierem. 37.* Grass hoppers are but weake Creatures, yet when God sent them on Israel, they could not bee resisted, because the Lord uttereth his voyce before his Armie, for his camp is very great, for he is strong that executeth his word. *Joel. 2. 10.* As for our walls of Water, if our sinnes remaine, they will bee Shippes and bridges for our Enemies, to bring ouer the wrath of God, vpon vs: Though wee would build our nest into the toppe of Rockes, yet the hand of God can pull vs downe, where euer a man dwelleth, hee is a blacke marke for God to shoote at, and the arrowes of his wrath to light on, so long as guiltines abide in him.

32 Wee should not indeede neglect or contempe lawfull meanes of our defence, for that were to reimp God. Though the Apostle had an expresse promise, that none of his companie should perish in the Storme, yet when the Ma-
riners

others minded to conuoy themselves away, hee said, *Except these men abyde, wee can not bee satisfied.* Act: 27. Neither ought wee on the other part with *Aſa*, to put our trust in meanes, as to rely on the *cedde of Egypt*, or the *Arme of flesh*, for that is to prouocke God to *lealouſie*.

Both extremes, make God our Enemy, either in tempting him by neglect of meanes, or prouocking him, by trusting on them: The midst is his ordinance, which hee will euer blesse, to wit, the use of them, in holie wisdom and confidence in God. Our maine care should bee to bee at peace with him, that so the *Lord of Hostes may bee with vs*, and the *God of Iacob may bee our refuge*, Psal. 46.

In this case wee are inclosed in Gods *pan-* 33
nall, and he is set on his Throne to Iudgement, and the decreete will come forth in the sentence, & bring forth the own executiō, except in time wee agree with our God. Long hath hee spoken by his Prophets, in his *reforming*, *directing*, and *exhorting Word*: But wee haue neglected all that faire proceeding: He is gone to an *harder Word*, euen the worde of *Iudgement*, and *Proceſſe*: And let vs assure our selues, hee will not leane off, till hee bring it to some end: *When I beginne, I will also make an end*: 1. Sam. 3, 12.

And there is none end, but one of two, ei- 34
ther *our iust destruction*, or *mercifull preservation*.
If wee

If wee dispute with him, hee is righteous, for we cannot answere to one of a thousand: And wee cannot flee from him, *Whether shall wee goe from his Spirit?* Neither can we resist him, for he is Almighty. Since then we can neither answere to him, nor flee from him, nor resist him, our onelie best is to flee to him with the *forlorne Sonne* and cast our selues in the Armes of his fatherlie mercie.

Thus, God who knoweth best how to bee
 35 intreated, commandeth vs. Come, let vs reason together. Isa. 1. 18. Call a solemne Assemblie, sanctifie a Fast. Ioel. 2. Onelie acknowledge your iniquitie. Ierem. 3. 13. And as hee commandeth, so he promiseth a blessing. Though your sins were as the Skarlet, they shalbe as the Snow: Though they were as the Crimson, they shall be as wooll. If ye returne and repent. Isa. 1. 18. And he will leaue a blessing behind him. Ioel. 2. Call vpon mee in the day of thy trouble, I will deliuer thee. Psal. 50. And I will bee with him in trouble, I will deliuer him, I will glorifie him. Psal. 91. 15.

And as he promised a blessing, so in all time hee hath performed it, for his people did neuer sincerelie humble themselves before him, but hee gaue them a visible blessing. The Book of Indiges is full of this practise. 1. *Israel sinned* against him, 2. And hee gaue them over in the hand of some *Enemie*. 3. And when they felt their miserie, they cryed vnto God, by Prayer & Fasting.

14. The Lord raised vp a *Iudge* or *Sauiovr*, who deliuered them. When *Ninmie* was threatned with destruction, and humbled themselves in fasting and praying, the Lord spared them, *Jonab. 3. 4.* And though *Ahab* was a wicked Hypocrite, yet when hee put on Sacke-cloath and fasted, the Lord said to *Eliab*, *See'st thou how Ahab is humbled before mee? Because hee hath submitted himselfe to mee, Therefore I will not bring this euill in his dayes. 1. Kings. 21.*

Prayers, and Teares, are the kindlie weapons of Gods Church, which they use in all their necessities and dangers: And that neuer without an euident blessing. They overcome God, and bow him to mercie; because hee hath bound himselfe to accept the Sacrifice of a contrite heart: *A contrite and a broken Spirit, hee can not refuse. Psal. 51. 17.* And vwhen hee is reconcealed to vs in *Christ*, and our sinnes pardoned, hee becommeth our Friende, and Protector. So long as sinne remaineth, hee is our Aduersarie, and our sinnes bind his hand, that hee cannot helpe, and stoppeth his eare, that hee cannot heare. *Isa. 59. 1* But vwhen God is appeased, then he becommeth our deliuerer frō all our dangers. And though they seeme but vveake vveapons to the Naturall man, vvho would haue his eyes filled with bodilie meanes, yet they are most forcible against our enemies.

And

37 And Sathan himselfe is affraied of nothing more, than solemne humiliation and Repentance. Hee knoweth so long as God is angrie with his people, hee will finde both great *permissions*, & large *commissions* against them, to their hurt: But when God and his people reason together, and his mercie pardoneth their sinne, then Sathans *permissions* are *restrained*, and his *commissions* *end*, and a certaine shame and disapointment is concluded against him.

There is neuer a solemne humiliation in the Church, but it bringeth a notable ruine to his Kingdome: Our groanes and teares are as great *Ordinances* to batter and beate downe his building of iniquitie: All the Armories in the world, haue not so terrible *Canons* to Satan, as faithfull hearts griued for sinne: Neither so fearefull *Bullets*, as feruent prayer and supplications sent vp with strong cryes and groanes to God: Though such hearts bee broken, in sending them vp, yet they batter Sathans Kingdome, and bringe health to themselves.

To these Prayers and Teares, wee haue now
38 a cleare calling: As God in his word commandeth, so he is by his worke applying that command to vs. I. By the obseruation of all his *Servants*, the Prophets who with a pastorall heart and eye, seeth the present iniquities of this Land, and wrath hanging aboue our head.

This

This burden is layed on vs, who are Watch-men, to stand on our Watch, and sitte vpon our Tower, and see what God will say to vs, Sonne of man, if the Watch-man, when hee seeth the Sword comming, blow the Trumpet, and warne the people: Then whosoever heareth the sounde of the Trumpet, and taketh not warning, if the Sword come, & take him away, his blood shall be vpon his owne head. Hee heard the sound of the Trumpet, and tooke no warning, his blood shall bee vpon him. But hee that taketh warning, shall deliner his Soule.

So thou, O Sonne of man, I haue sette thee a Watch-man vnto the house of Israel: Therefore, thou shalt heare the VVorde at my mouth, and warne them from mee. Ezech. 33. 2. 3. 4. 5. 7.

Vpon this heauie charge layed on vs, and the care to saue our selfe, and our pcle, we cry a loude, and spare not, wee lift vp our voyce as a Trumpet, to shew to Israel his sinne, and to the house of Iacob their transgression. Isa. 58. 1.

Therefore, gather your selues, O Nation not wor-thie to be loued, before the decree come forth, and yee bee as chaffe that passeth in a day, & before the fierce wrath of the Lord come vpon you, & before the day of the Lords anger come vpon you. Seeke ye the Lord all ye meek of the Earth: It may be ye shall be hid in the day of the Lords anger. Zeph. 2. 1. 2. 3. 2. The obseruatio of good people of euery sort, falleth vpon this necessitie and cryeth for a pub-licke humiliation.

The

The causes are so manifest and vveightie, that anie who is not blinded may perceiue them; & vvhath is this else, than a mutuall exhorting one of another. *Come, let vs returne to the Lord: For he hath spoiled, and he will heale vs; Hee hath wounded vs, and hee will bind vs vp.* Hos. 3. 6. 11.

Gods prouidence is a reall calling & a commanding of vs to this Fast. Hee hath begun his Iudgements in other places, & we are vnder the same sinnes, and hee is shaking that rod vpon vs. It vvas time for *Dauid* to pray for *Ierusalem*, y when hee saw the Angell stretch his Sword ouer it: Hee prayed, and God made the Angell stay his hand, 2. Sam. 24.

Seeing then vve are ladened with so many
39 sinnes, and compassed vwith so many troubles, and God by his vword and vvorkes, and our Conscience calleth vs to Repentance & Fasting, vve may not neglect this Fast. *For he who will not afflict his Soule in the day of expiation, that Soule shall bee cut off from his people.* Leuit. 23. 29.

And in that day, sayeth the Lord, I called to weeping & mourning & to baldnes, & girding with sackcloth. And behold ioy & gladnesse, slaying Oxen, and killing Sheepe, eating flesh, and drinking wines. Let vs eat and drinke, for to morrow wee shall die. And it was revealed to mee, by the Lord of Hostes. Surely this iniquitie shall not bee purged from you, till you die, sayeth the Lord. Isa. 22. 12, 13, 14.

Neither let vs keepe the Fast of Hypocrites

who

who disfigure their faces, and looke fowrlie, that they may bee knowne of men to fast: Matth. 6. 16. They afflicke their Sonles for a day, Cching their heads as a bulrush, and yet they finde pleasure, and oppresse their Neighbour in the day of their Fast. Isa. 58. 5.

Neither let vs keepe the *Papists Fast*, who are *Hypocrites* in their externall shewe, and *Epicures* in the dyet of their Fasting: There can bee no afflicting of their bodie, where for *qualitie*, they haue libertie to eate bread, t onfections, Conserues, Fruits, & to drinke all sorts of Wine: & for *quantitie*, to tak their satietie, & fill of them, and yet in so doing, they breake not their Ecclesiasticall Fast. This is a mocking of the Christian Fast, a scorning of the VVorld, the feeding of the flesh, and a decate of themselves in that wil-worship a Feasting for Fasting.

But let vs keep the *Christian Fast*, in a simple abstinence frō all that may comfort the bodie, in true and vnfeined Repentance, and forsaking of our euill wayes, turning to the Lord our God with all our hearts that he may haue mercie on vs. If wee seeke the Lord vwhen hee may bee found, then wee shall cry, and hee will answer, wee shall call, & hee shall say, Behold, beere I am, if thou take away from the midst of thee the yocke of sinne. Isa. 58. 9.

And for this ende, wee muste first inquire where these sinnes are, that so grieuousslie offend God, & that not by prying in our Neighbour.

bours, to lay all the blame on them, and *trans-*
ferre it from our selues, and so to foster a con-
 ceate of our owne innocencie in this common
 guiltinesse.

It is a deepe policie of Sathan, to coulsen
 44 men in this case, to cleanse themselves, and
 blame their Neighbours. This is one olde
 lesson, wee haue of our first Parents. *Adam*
 layed the sinne vpon the Woman, and the wo-
 man on the Serpent: Wee are forward to com-
 mit sinne, but are ashamed of it, when it is
 committed, and would father it on another:
 Wee defile our selues reallie by the guiltinesse
 of it, and labour to cleanse vs by a conceate:
 But God will not bee so put off, and that shif-
 ting is a doubling of our guiltinesse.

So, after that *Core*, and his complices were
 punished, the people murmured against *Moses*
 and *Aaron*, saying, *Yee haue killed the people of*
the Lo. d. Nu. 16. 41. The cause of *Corahs* pu-
 nishment, was not in *Moses* and *Aaron*, but in
Corahs sinnes, who inuoying their credite, am-
 bitiouslie affected the like, and seditiouslie
 made a faction, and drew the people after him,
 against them whom God had set ouer them:
 But the foolish people, not considering his
 sinne, nor their owne factious following of
 him, layed all the blame vpon *Moses* and
Aaron.

45 This is to harden our selfe in our sinne & ima-
 penitencie,

penitencie, and to freeze on our dregges. Zeph. 1. 12. But euerie one of vs ought to examine first & most our selues, and wee shall finde seuen abominations in our hearts: If we looke in the glasse of Gods Law, we shall see our leprosie, & bee forced with the Lepers to cry out, *I am uncleane; I am uncleane.*

So David (albeit G O D beeing angrie at Israel suffered him to number the people) said to the Lord, *I haue sinned, and I haue done wickedlie, but these sheepe what haue they done?*

2. Sam, 24. 1. And Ieremie putteth himselfe in with the rest, *wee haue sinned, and thou hast not spared.* Lament. 3.

And Daniel, *Wee and our Fathers haue sinned.* Dan. 9.

It is a token of true Grace, in the censure of our selfe; with the Apostle, to count our selues the first of all sinners; and a token of true Repentance. 1. Tim. 1. 5.

In the appearance of sin with Ionah, to say, *I know, that for my sake, this storme is come upon you.* Ionah. 1. 12.

Euerie one of vs, hath broght his coale to this great fire of Gods wrath, so, let eucry man come and take out the coale, he hath cast in it, & draw waters out of his brokē heart and powre out the teares of true Repentance to quench it withall: *Let vs search and try our wayes, and turne againe to the LORD.* Lament. 3. 40.

As on the one part wee ought not Pharisaeallie to lay all the fault on others, so neither

should weelazellie waite vpon the Repentance of other: Euerie one ought indeede to stirre
 47 vp another to this holie Exercise: But if o-
 ther remaine in their hardnesse, and will not
 bee stirred vp to seeke the Lord, wee ought not
 to delay Repentance by their euill example.

Euerie one is bound to keepe his owne Soule:
If yee vwill not repent, my Souleshall mourne in
secrete for your pryde. Ierem. 17. 17. As the
 multitude of the godly cannot secure an euill
 man from Gods justice, hee found out *Achan*
 among the thousands of *Israel*; and punished
 him: So the multitude of impenitent Sin-
 ners, shall not hyde one mourning Sinner from
 his mercie: He sendeth not out his wrath, till
 first hee marke them, that sigh and cry for the
 abomination of *Ierusalem* *Ezech. 9.* And promi-
 seth to *Baruch* his life for a prey. Hee had the
Arke readie to saue *Noah*, and a *Zoar* to re-
 ceiue *Lot*.

2. Next, for this holy Exercise, let vs rent
 48 our hearts, and that by a true and godlie sor-
 row for our bygone and present offences, af-
 flicting our Soules by a true contrition, *Ioel. 2.*
 As wheate or corne, is brayed betweene the
 nether and vpper millstones, so is the penitent
 Soule, bruised betweene the griefe for sinne, and
 feare of wrath, with an holie indignation at our
 selues, for offending so good a God, and taking
 an holie reuenge or sythment, on our selues for
 that

that vylness. 2. *Cor.* 7. That when wee remember our wayes, and all our doings, wherein wee haue beene defiled, wee may loath our selues in our owne sight, for all the euills that wee haue committed.

The reasons of this renting are, 1. Our heart is the fountaine, from which all proceedeth, ⁴⁹ that defileth the man, and ought to bee stopped. 2. It is the forge-house, wherein Sathan forgeth all iniquitie, and must bee ruined. 3. And the place of the conception of all our miseries, therefore by an *heart-breaking* godlie sorrow, it must be so disabled, as it losse the power of conceiuing, or bringing foorth of sinne as of before. 4. It is the bellie of the *Viper* for conceiuing, but it is not rent in the deliuerie of that venomous brood: Therefore it ought to bee rent in remorse for it, and with that renting, wee must bring out the birth of a sincer confession of our sinne, *Let vs lift vp our heartes and our hands to heauen, and say, VVe haue sinned and haue rebelled, and thou hast not spared.* Lament. 3. 41. 42.

3. Thirdlie, for the time to come, we must purpose with our selfe, and vow to God amende- ⁵⁰ ment of our life, & y studie and practise of new obedience: These holie vowes, will both bind our corruption, that it breake not out at all occasions, and stirre vp the grace of God, to a life worthie of God.

True Repentance will so presse our corruption, that it may finde for the present a weight to bow it downe, and a knyfe to cutte the throate of it: And it will strengthen Gods grace by remouing sinne; which is the bane of it. It is a repealing of our first conuersion, and a notable promoting of Sanctification, by so sollemne a worke, adding a sensible degree of killing the old *Man*, & the quickning the new.

This is the fruite of our wrestling with God, euen to halt with *Jacob*: Though wee haue prevailed, our corruption will bee so disioynted, as it be not so strong thereafter. So, God in mercie to his owne, by true Repentance, slayeth sin, which Sathan augmented by our falling, & disappointing him of his end, turneth his work of sinne in vs, to a destruction of our sinne.

Fourthlie, wee must strengthen our hearts *51* with confidence on God, that hee will haue mercie on vs: We can neuer goe to him with boldnesse, without this confidence in Iesus Christ, but wee runne from him as a consuming fire.

52 For this end, we ought first to fixe our mind vpon him, as hee hath discryued himselfe. 1. A God full of goodnesse, for hee is gracious, freelie to pittie vs, not looking to our deseruing, but beside, aboue, & contrare to it, to helpe vs, bringing all the reasons of his goodnesse to vs from himselfe, and respecting none other thing in vs, than our miserie to cure it.

2. Hee

2. Hee is *Mercifull* ; to pardon our sinnes , and remoue all euill from vs , whom graciouslie hee accepteth , and giueth vs euerie good thing that wee neede .

3. And *slow to anger* , because the best men are often falling in sinne , and so giue matter of his provocation , yet hee is not soone moued at their sinnes , but waiteth on their Repentance .

4. And of *great Kindnesse* , that euen in the time of his iust anger , keepeth euer his Fatherlie loue and benignitie to them : His anger can stand well with his loue , though wee doe not well consider it : *Hee doeth not afflict vs willingly* . Lament . 3 . 33 . *But in the midst of his wrath , hee remembreth mercie* , in the change of his work and action , from blessing to crossing , his heart and affection is not changed vpon vs Hee is not hastie to anger , and long in it , but slow to it , and soone from it .

Anger is in men according to their seuerall disposition : It is in the *Melancholian* , a vertue , that hee is *slow to anger* , but a vice , that hee *abideth long* in it : And it is the *Cholerians* fault , that hee is *soone angrie* , but a vertue that hee is *as soone* from it . Our good God , speaking of himselfe according to man , expresseth his anger by the vertues of them both : With the first , hee is slow to anger , and with the second hee is soone appeased ; And this is to our great comfort .

5. And he *repenteth him of euill*: Although our finnes force strokes out of his hand, yet hee is grieved for vs vnder them, and by his sudden relieuing of vs, so soone as wee repent, doeth testifie, that hee hath neither pleasure in the death of sinners, nor in the troubles of his owne; *In all their afflictions hee is afflicted.* Isa. 63. 9. And these diuine properties and their worke is not as his *strange worke*, and *strange Act*, but in those thinges, hee *delighteth*, because mercie pleaseth him. Isa. 28. 21. Ierem. 2. 24. Micah. 7.

And for our fuller confidence, wee haue not
53 simplic to consider this his goodnesse in himselfe, but as it is presented and offered to vs in a *Couenant*, which is confirmed by Christ.

His goodnesse is in himselfe as a Fountaine superabounding, but the *Couenant* is as a *Chariot*, or *Conduit*, conuoying it to vs. His goodnesse assumed our Nature in Christ, to a personall vnion with the Sonne; to assure vs both of the grounds of that communication of his goodnesse, and of our right to it; and of the way how it is: That beeing and believing in Christ our Brother, wee may haue *boldnesse and acceſſe by that way*, which his blood hath consecrate toward the Throne of Grace. Heb. 10. When in our mourning for sinne, our Faith looketh to Christ, whome our finnes haue pierced, and intreate God, to looke on
the

the Sonne of his loue, in whome hee is well pleased, wee haue confidence to bee heard in that wee pray for: Zachar. 13. No man can tryst and meeete with God in Christ the great Peace-maker, who is both the Prince and prync of our peace, but hee shall finde reconciliation in him.

Thirdlie, our owne Experience may giue vs confidence: When this Yland was invaded by that great Nauie, that was called, *The* *Invincible*: God made the Seas to burie our Enemies, as it did the *Egyptians*: Anno 1588.

Next, when Sathan saw, that our GOD was God of the Seas, hee tooke him to fire, and put it in the heartes of cruell Papists, to attempt the blowing vp by Powder, of the King, the Parliament, the Flower of all Estates of England: But God discovered that hellish plot, and brake their bow at the loweing of their Arrow. Anno 1605. When *Mortallitie* passed through all this Land, and remoued many, God was intreated by our Prayers, and stayed it. Anno. 1613. When hee brake in with a fearefull Pest among vs, and we humbled our selues before him, he commanded the destroying Angel to depart from vs. An. 1625.

When hee threatened extreame Famine, in the rotting of all our Cornes, wee called on him by Fasting and Praying, & immediatelie thereafter for seuen weekes gaue such serenitie as scarcelie any man doeth remem ber the like. Anno 1626.

Hee

Hee is that same God, that hee was then;
And if we will run to him in true Repentance,
hee both can and will deliuer vs as of before.

In a word, we must *proceſſe* our ſelues ſeuere-
lie before God. 1. In preſenting our ſelues be-
fore his fearefull *Tribunall*, and ſtanding there,
compare our ſelfe to that righteousneſſe of
the Law, and our God, and wee ſhall finde
that our ſins are *more*, than the haire of our head.

2. When wee haue found it ſo, wee muſt cry
in the bitterneſſe of our heart, with the *Publican*,
55 *knocking on our breaſt*, *The Lord bee merci-
full to mee, a ſinner*. Luke. 18. 3. This ſight
of our vileneſſe, and ſorow for it, muſt chaſe
vs to God, to beggeremiſſion of ſinne, and to
be couered with the righteousneſſe of Chriſt;
*Waſh mee through blis from my ſinne, and cleaſe mee
from mine iniquitie*. Pſa. 51. 2. 4. We muſt ſtrive
to find remiſſion ſealed vp in the peace of con-
ſcience. All this proceſſe before God, muſt be
formed in our *conſcience*, & led in a *ſpiritual feeling*;
Many a time we doe the worke of God ne-
gligently, and content our ſelues with a light
thought & motion of theſe things; But we muſt
labour to bring our conſcience to a ſight & our
heartes to a feeling of them, without which
God cannot bee pleaſed, nor we bleſſed in this
worke.

And this proceſſing is a great bleſſing of God;
becauſe it bringeth vs back to the firſt proceſſe,
that

that God formed in vs, at the time of our conversion; and acquainteth vs with that Proesse, which wee shall see at the last day; and shall secure vs from the terrour of it.

Wee shall then count our selues happie, for tyms procressing our selues, whē we shall see others condemned, who now neglect to doe it.

Further, wee must remember our *ordinarie measure of Devotion* will not serue our turne in Fasting: But as the solemnitie is more than customeable occasions: So our Devotion in it must as far exceede our ordinarie, as it is about ordinarie occasions: The Sabbath service had the own measure about the daylie Sacrifice: so our Griefe, Zeale, Faith, and softnesse of heart, must bee seuen fold more, than at other times: Therefore, is it compared to the greatest sorrow as the sorrow of a *woman mourning for her first borne*, and for the *Husband of her Youth*, and that as the mourning of *Judah in the Vallay of Megiddo*, for the slaughter of *Iosiah*. Zach: 12.

When our Soules by the Grace of G O D, are brought to this holie Disposition, we must also take order for our *Body*, that it may know in the owne kinde this Exercise; that defrading it of the owne desires, wee may bring it to some feeling of that worke, that is within it euen of the *reasoning betweene God and our Soule*; that pinching of it, is both the chastning and amending of it.

Wee

Wee must abstaine from mirth and solace:
When Gods Sword is forbid, shall wee then
make mirth, and contemne his rodde. 1 zech. 21. 10.

Let the Bride-groome goe forth of his chamber,
and the Bride out of her Chamber. V When God is
angry, it is not tuncous, nor comelie for vs to
sport, or giue our selues to any delight.

If *Nehemiah* forbade the people to weepe
at the reading of the Law, because that day was
a *festiuitie* to God, *Nehem. 8.* Shall it not bee
more vnseemelie to laugh, and reioyce in the
dayes, wherein God calleth vs to mourning
and teares? It is not a day of libertie or loos-
sing our minde and body to delights, but in-
closing and shooting up our selfe in secrete. That
wee retrinch, and call in all our thoughtes,
that at other times, may goe out to our bus-
sinesse, and keepe them all, as a mourning wie-
dow, clothed with dule, in tokens of the af-
fliction of our Soule.

The maine thing indeed, that God requireth
59 in publicke humiliation is true *Repentance*, in
godlie sorrow for our sinnes, and earnest im-
ploring of his mercie in Iesus Christ. *Reut*
your hearts, and not your garments, and yet with
all, hee requireth also a bodilie *Fasting*, that
our bodies bee defrauded, not onelie of their
superfluous and vnlawfull desires, but also of
their due and lawfull necessities in nourishment
and rest, and that for these speciall reasons.

1. That

1. That the bodie by that abstinence, may bee afflicted and punished, as one *instrument of euill to the Soule*; though strength and health of the bodie bee a blessing of God, yet oft-times it afflicteth the Soule, and either stirreth it vp to euill; or else is a ready weapon of vnrighreousnes, to execute the euill desires of it.

2. That it may bee taught by that defrauding and punishing, what is the *punishment of sinne*.

3. That since it is a great *impediment to our Soule in good*, when it is satisfied in all the desires: it may not hinder, but rather further the Soule inso holie an exercise, but the felt necessities of it, make it to spurre our Soule to bee earnest in the seruice of God, who is onlie able to saue both Soule and bodie.

4. Lastlie, for the *complete Humiliation of the whole Man*: that as both Soule and bodie haue sinned, and euerie one of them haue had their owne parte in that wickednesse, they may now suffer coniunctlie, and bee humbled for it before God.

VVith prayer and Fasting other things must bee joyned: First *course and base Apparrell*, that none come before God in their best cloathing, but in their course and common garmentes: Costlie rayment doeth no more agree with Fasting and Repentance, than *laughing and surfette*: An heart sopped with sorrow and bitterness for sinne, can neither desire, nor take paines

paines vpon the *busking* of the bodie. Remorsefull thoughts can neither breed nor dwell vnder a *painted face*, and a *busked bodie*: Contrition in the heart commandeth a neglect of the flesh: As our flesh ought to bee taught by defrauding of nourishment, so also in baseness and neglect of apparrell.

In most of our former Fastes, this hath bene a blotte, that people haue come to the Lords House in their best garments, vwhen hee hath cryed for sacke cloth and ashes: They mak no difference betwixt *Fasting* and *Feasting*: Betwixt *Repentance* and other ioyfull solemnities, as *Communion* and *Thankesgiving*. Naemie thought her name (which signifieth beautifull) not fitting for her pittiefull estate, and the bitternesse of her heart, and desired not to bee called *Naemie*, but *Marah* or bitternesse.

VWhen our Parents sinned in *Paradise*, their nakednes made them ashamed, and that shame made them couer their nakednesse with any thing that come first to hand. *Busking* at *Fasting* is not of *shamefastnesse*, but a *shamelesse out-facing* of the vworld, their own Conscience and the Iustice of God. That deuotion will neuer pierce heauen, vwhere the rattling of *silletts* and *Vulvets* out-cryeth the groanes of their Spirits.

The sorrowfull *Tewes*: rent their garments, and cast dust on their heades: Dolour in the heart biddeth the bodie hing out sorrowfull ensignes,

ensignes, and these in blacke or base clothing : But in a busked bodie, there is not no such dulefull ensigne, and therefore, no sorrow in the heart. These painted *Puppies* seeme to bee sent of Sathan to Congregations, to bee blots in them; and scoffers of God in his Face.

The *Primitive Church* enjoined their Penitents to come before the Congregation in sackcloth, and cast themselves on the ground, so that oftentimes their teares moystening the dust, *defiled their faces with clay* : A face so overlaid, is more beautifull in the sight of God, than *Iezabells fairing*. They seeme to read *Silke* for *Sacke* in the Prophets exhortations to Fasting; at least they put on *Silke* in stead of *Sacke*.

To heare Doctrine of Humiliation, and to bee richliedled, doe not agree : To pretend griefe in heart, and bee sumptuouslie arrayed, is abomination in the sight of God, and a visible *Solecisme*, in the eyes of Man.

2. The second thing to bee joyned with Fasting, *Is a large offering for the support of the Poore* : It is our tyme of supplication to God for his grace, whereof wee both desire and expect a large measure : VVhy should vve not the bee liberrall to the Poore ? As vvee vvould haue him open handed to fill our hearts with grace, VVee should be free to helpe their necessities : Beside the measure of our daylie offering to them, wee are bound to conuert the charges of our

of our house to their comfort, that what wee spare on our selues in Fasting, may bee lent to God, and giuen to the Poore.

Unlesse this way wee helpe them, wee offer to God but a lame sacrifice, and turne his seruice to our owne worldlie gaine, because that which we spare on our selues, remaineth with vs. To be large in *Deuotion*, & niggard in our *contribution* to the poore, is to proue, that we count more of our moneyes than of *Deuotion*: And to moue God to respect it as little, as wee doe. This hath also boene a great fault in our former Fasting.

Wee ought therefore to giue our dinner to them that are hungrie, that Christ hanging in the poore, may receive that which he fasting Christian doth abate. And so our Fasting may bee filled and fattened with *Almou* doedes, and wee may reioyce that our Fasting hath made another to eate.

3. Thirdlly wee must also joyne heerewith all requisite godlie Exercises, to bring our hearts to that holie Disposition, that God, requieth, as, 1. The reading and hearing of the Law of GOD, that wee may see our dittay in the Commands that wee haue broken, and our Doome, in the threatned wrath, whereunto wee are lyable by these breaks. So *Iosabab* heart melted, when hee heard it read, because hee saw great sinne in *Judah*, and heauie wrath hanging ouer their heads.

2. The

2. The *hearing of Pastours*, apply that Law to vs, and lance our Conscience by their Doctrine: So *Peters Sermon* pierced *Jews hearts* vwhen their sins vwere layed to their charge, & they were forced to seeke ease to their wounded Consciences: *Act. 2.* And when the *Leuites* did expound the Law, the people mourned before the Lord. *Nehem. 8.* That piercing sharpnesse of the worde, chafeth them that are wounded to God: The heart pierced with conscience of sinne, can find no rest, but in him.

3. The *reading of Bookes of deuotion*, which among other good ends, are vtitten by godlie men to stirre vpthe heart to a tender nesse, and affectuoualnesse in the worshippe of God.

4. *Conference with Pastours, and other well affected Christians*, For the mutuall stirring vp of our hearts to that holie Exercise: As coales joyned to coales, augment the heate, so godlie conference increaseth both zeale & affectio.

5. Heerewith must be joyned holie *Meditation*: All worldlie thoughts must bee put out of our Soule, and the thoughts of God onelie kept in it: Our heartes are hard, and not soone moued, wee must labour on them painefullie, and hold them on the bentsell of spirituall disposition: *Hard stones are dissolved by strong waters and Vineger*, and the hardest heart will be softened by laying it in the strong water of *Contrition*, & that piercing *Vineger of bitter*

remorse, all which things are furered by constant meditation.

6. And aboue all, *seruent prayers to God, and singing Psalmes of Repentance*, that our desires be not a *sound and multitude of words*, but a *powring out of our verie heartes*, as water before him; We must wrestle with him as *Iacob* in power of his owne grace, and not suffer him to depart, till hee blisse vs with the remission of our sins.

It is not enough that one sort of people fast, 60 but all of euery sort and state; For all haue sinned, and are impannelled at the barre of Gods Iustice: *Gather the people, sanctifie the Congregation, assemble the Elders, gather the Children, and these that sucke the breasts.* Ioel. 2. 16. And the King of Ninuie did fast, & made all his seruants to fast also. Ionah. 3.

61 1. Pastours haue their part in this worke. To informe the people of their sin and danger of wrath, and waken vp their conscience by the terrours of the Law, that being priked in their hearts, they may cry out, *Men and Brethren, what shall wee doe.* Act. 2.

2. And nor that onelie but also in example to goe before them: *Let the Priestes the Lordes Ministers weepe betweene the Porch & the Altar.* Ioel. 2. That thereby, they may shew to the people, that they themselues belieue the things which they speake of sinne and death, and

that

that the worke of Humiliation is good when they practise it affectuouſlie.

3. To intercede with God for their people, that hee would pardon and spare them: *Spare thy people, O Lord, and giue not thine Inheritance to reproach.* Ioel. 2. *Moses* was so zealouslie carefull of the peoples safetie. that hee wished his name to be erased out of the Booke of Life, rather than they were destroyed: And *Phineas* seeing the plague, breake into the Campe, made atonement for them. This is to stand in the gappe, and make up the breach from staying the proceeding of Gods anger. *Ezech. 22. 30.*

And the beating of the names of the Tribes of *Israel*, on the Breast-plate of our heart, in a Pastorall tone, and on the two Shoulders of an earnest care and assiduons labour: Presenting them and their necessities daylie to God.

Our tyme is like the tyme of *Jeremiah* and *Ezechiel*. God hath now presented the roule of his Booke vnto vs, and it is all written within and without, Lamentation; mourning, and woe. *Ezech. 2. 10.*

Our duetie is as *Noah*, tofore-warne the world of the Floode: As *Jonah* to denounce destruction against *Ninirie*: And as men that stand in the counsell of God, to discover the iniquitie of the people, to turne them from their sinne, and turne away their captiuitie. *Ierem. 23.*

Now the Shippe of Gods Church, is tossed and beaten with the stormie Seas of calamities, and the multitude, like *Jonah* in the sides of the Shippe, and are *fast asleepe in their sinne*: Wee ought to rouse them vp, and cry, *What meanest thou, O sleeper? Arise, and call upon thy God: If so be, God will thinke upon vs, that we perish not.* *Jonah. 1. 6.* *Why will yee die in your sinnes, O house of Israel.* *Ezech, 18. 31.*

2. The people also ought to cōsider their duties heere n. 1. To count it a blessing of God to haue Pastours that will waken them, for none of themselves, can awak out of the sleepe of sin: *Dauid* a Prophet, & tender hearted, had neede of a *Nathan* to waken his sleeping Conscience. 2. Therefore they should *heare and receiue information from their Pastours*, whom God hath set ouer them: As hee hath bound Pastours vnder heauiest paine to informe them, so are they bound in Conscience to heare them, and receiue their instruction. 3. To deale with their Pastors, to interceed for them with the Lord: *Cease not to cry to the Lord for vs, that hee would deliuer vs from the Philistines*, said *Israel* to *Samuel*. *1. Sam. 7. 8.* *And pray to the Lord, for thy seruants, that wee die not* *ibid. 1.*

4. To ioyne their prayers with the prayers of their Pastors: If they lye still in senslesnesse, the prayers sent vpto God for them will not auaille. *Pharaoh* desired *Moses* to pray for him, but

but prayed not for himselfe. Thogh *Moses* and *Samuel* stood before me, yet my mind could not be toward this people. Ier. 15. 1. But when *Pastors* & people joyneth their prayers together, then God suffereth himselfe to bee bound with the bonds of his owne making, euen his mercie and trueth in the promise layed vpon him by faith, in feruent prayers.

A cleare prooffe of all these dueties, in *Pastours* and people, is in *Samuel* the Prophet, and the *Israelites*: When hee reproveth them for their sinne the people drew out water. (not out of wells, but out of their broken hearts) and powdered it out at their eyes, and fasted, and weeped that day, and said, Wee haue sinned against the Lord, and besought the Prophet to pray to God for them. Then hee offered a sacrifice, and cryed to the Lord for them, and the Lord heard him, and deliuered in their handes the Hoast of the *Philistines*, which was come vp against them. 1. *Sam.* 7.

If wee minde sincerelie to approue ourselves to God in Fasting, it must bee both publicke and private. Publicke humiliation at such solemne times, is both first and most required, for sundrie reasons. 1. To iustifie God, who hath arrested vs, and threatned or begunne iudgements, by publicke confession of our finnes, proclaiming that hee hath iust cause of wrath against vs; and so by that publicke homage

done to him, to acknowledge our obligation to him, for a newe holding of the life that hee spareth to vs.

2. Secondlie, to make a more forcible onset on him, by all our prayers joyned together. For he who hath promised to heare vs in secret apart, and to bee in the midst of two or three, that are met in his Name, will not he be in the midst of some hundreths, and thousands when they are come before him. *Matth. 6. 6.* And he who said, *Moses, Let me alone* (as thogh *Moses* prayers did bind him) shall hee not suffer himselfe to bee stayed from executing his wrath, when many thousands seruient and faithfull prayers lay holde vpon him at once.

3. For our *mutuall and greater incitation*: Many who in Congregations meete together, possiblief haue gone before other in euill example, and some haue offended and stumbled at the fall of other.

It is therefore moste expedient, that these see one another in that solemne Deuotion: That they who haue giuen euill example in sinne may giue good example by their Repentance: & they who haue conceiued iust offence of other, may lay aside their offence, when they see them ryse fro their sin. *Dauid* offended manie by his sinnes, but doubtlesse his Repentance satisfied them, and conuerted moe people to God.

4. For *Sathans greater conviction*, hee intendeth no lesse in drawing vs to sinne, than to yock God and vs together, & so to set vs before him as guiltie persons to bee destroyed, both in this life, and at the day of our last reckoning: But in these publicke Assemblies hee seeth the case altered, that God hath prevented the terme, and in place of a *wrathfull meeting*, to come to a *friendlie commoning*, & to end in a gracious reconciliation, *When God commeth downe in these meetings*, and melteth the hearts of his people, and reconcealeth them to him, such a sight is an heart-break to Sathan.

VVe ought also to joyne private Humiliation 64 in our Houses, with that publicke Exercise. And they shall mourne euery Familie apart. The Familie of the house of David apart, and their wiues apart: The Familie of the house of Nathan apart, &c. Zech. 12. And that for sundrie causes. 1. We pollute our houses by sinne, and therefore ought to sanctifie them to God particularlie, in the time of a solemne Fast. David sanctified his House after Absoloms sin, and shall not wee much more consecrate our houses for our owne sinne?

2. For Preparation to the publicke worship: If wee come out of our owne houses to Gods House, without anie preparation, wee cannot looke for a great blessing in the Sanctuarie: Private worshippe before wee come our, is as a seede for the greater and publicke worke.

3. And when we haue beene in the Sanctuarie, and returned to our houses, wee ought to turne it in an *Haruest* in them in reaping the fruit that we haue found in publick: Our Houses then are both the *Barne* and the *Garner*: wherein wee prouide the seede that wee take out to the Sanctuarie, and to the which wee bring in the *Haruest*, and increase that we haue found in it.

4. Priuate worship is a *seale of the sinceritie of Grace*, for manie doe counterfeate Deuotion & Repentance in publicke, who haue none exercise of it in their houses, all their care is to be seene of men, and so they are *holie in the Church, and profane at home*: But to exercise Gods worshippe feruentlie in priuate, is a token of a true and vigorous grace of God.

5. For *greater libertie, to utter groaning, weeping, humbling, and prostrating of our bodie in priuate, than wee can in publicke*, there wee doe manie things which would finde an vncheritable censure, if they were seene of men: *Affections once loosed, will breake out in sundrie actions, which in publicke wee must suppress; but in priuate wee giue them libertie.* Hannah vttered grieve of heart in the Temple, and was misconstrued by *Eli*, but her priuate deuotion at home, though with greater libertie was not offensive, but a cause of her husbands more tender affection to her. *1. Sam. 1. David in priuate, watered his bedde*

bedde with teares. Psal. 6. And filled his house with roaring, which in publicke hee did moderate. Psal. 32. And by this priuate worship, is not onlie to be vnderstood, when the whole Family meeteth together in their Hall, or other conuenient roome, but beside that, when the Master of the house hauing discharged that duety with his Family, goeth a part to some re-teered corner of the house, & there is yet more free in his deuotion. than hee can bee in the sight of his Familie: And so other of the house, who are come to vnderstanding or any measure of Grace: This is, the Familie aparte and their wines aparte.

In end, we haue three thingesto consider in all his work 1. First our *preparation for it*: The worke is *transcendent* to the naturall man, and craueth preparation to lift him aboue Nature, in so heauenlic an exercise. Though sudden ejaculations waite not on preparation, because in them wee are set to worke vpon an instant, by some urging occasion, yet in the set dyet of his worshippe, we are bound to an holie preparation: And in this solemnitie we haue neede to double the measure of our deuotion, beeing called to the highest extent both of afflicting Nature, and stirring vp the grāce of God in vs.

It is therefore needfull, to try if God prepare vs for the worke. This we shall know. 2. If he open

open our eyes, to see how needfull this humiliation is for vs, by seeing our sin & his just wrath, that wee may be driuen to that resolution that wee must either breake off our sinne by Repentance, or else be consumed in his anger. 3. And by this sight, if he wakē our sleeping conscience and make it to set vs to worke, *that we giue God no rest, till hee giue rest to his beloued.* 4. This is some prooffe of that which God telleth *I haue beene sought of them that answered not, and found of them that sought mee not: And before they call I will answer.* Isa. 65. 1. Where our miserable State hid from our selfe, is seene of him, so as hee pittie it to helpe it, that our miserie vniuiting of vs, calleth for mercie: As the sores of a sleeping Childe moue the Father to compassion: And though wee neither seeke him, nor call on him, in anie knowne or sensible incalling, yet his Fatherlie pittie answereth the cry of that our necessitie, when wee know not: *This is a preuenting Grace in this point: Whereby God finding vs in the pitte of miserie, setteth downe Iacobs Ladder to vs, afore wee know of our estate, or thinke of a deliuerie.*

66 Next, wee should try *our disposition in the worke* it selfe, if Gods preuenting Grace in preparation bee seconded by an assisting Grace, which standeth in thole points. 1. If hee *soften our heart*, to powre out it selfe as water before him, and bruse it, so as to bee an acceptable Sacrifice.

2. If hee powre vpon vs the *Spirit of Grace and Supplication*, his Spirite making intercession for vs, to helpe our infirmities, in teaching vs both what to aske, and how to pray, with groanes that cannot bee expressed.

3. If hee giue vs *Boldnesse* to draw neere to the Throne of Grace, and to finde accesse to him in the blood of Christ, and libertie of Spirit in all our deuotion.

4. If he giue vs the *desire* of our heart, in disposing it as we desire, to be both casten down for his offence, and raised vp in hope and confidence of his mercie. To feele our hearts melting in a godlie sorrow, is matter of vnspeakable joy; while that sorrow is melting the heart, the sense & conscience of that disposition, cōforteth our heart whē we find Gods Spirit hath giuē vs our will ouer our hard heart, to sacrifice it to God.

5. If wee see his beautie in the Sanctuarie, when hee holdeth the golden Scepter of Peace, like *Assuerus*, and commeth downe, and moueth people to teares and groanes. When the Angel of the Lord, or the Prophet charged the people of their sins, they did mourne, so that the place was called *Babhim* or *mourners*. And assisteth euery one according to their necessitie and place, making the Pastours as *Trumpets*, to speak and not spare, his words in their mouth is as the Hammer, that breaketh the Rocke in pieces. *Jerem. 23. 23.*

When

When hee casteth downe, and raiseth vp, woundeth, and healeth vs againe, and worketh so in the Congregation, that it may be seene hee hath appointed that meeting, and keepeth it to reconceale his people to himselfe.

6. If as hee worketh a godlie sorrow in our heartes, so hee putteth wordes in our mouth for his intreatie: Take to you wordes, and turne to the LORD, and say to him, Take away all our iniquitie, and receiue vs grationslie, so will we render the calues of our lippes. Hos. 14. 2.

And againe, Let them say; Spare thy people, Lord, and saue thine Inheritance. Ioel. 2. 17.

It is a token, God will heare vs, when he giueth vs his Spirit to helpe our infirmities, and dytteth our bill: Hee cannot refuse that supplication, which hee formeth himselfe.

Hee heard Daniel, and send him comfort while he prayed: While I was speaking, and praying, and confessing my sinne, the Man Gabriel being caused to flee to mee swiftlie touched mee, and said, At the beginning of the supplication, the Commandement came forth. Dan. 9. 20. So sonne as wee are humbled on Earth, and send vp our supplications to God, hee is readie to answere vs to our heart.

67 Thirdlie, how vvee close that Exercise: If as it beginneth in sorrow for our felt miseries, so it end in ioy, because our sacrifice is turned in ashes. Vvee haue sufficient grounds of good success

vp, success vpon his promises: But beside these
promises in his vword, his vvorke in preparing
vs for it, and disposing vs in it, are a good in-
ducement to our hope: When hee poureth out
the Spirit of Supplication on Ierusalem, then assu-
redlie hee will breake vp a Fountaine to the house
of David for sinne, and for vncleannesse, Zac, 13. 1.

VVe know not his purpose and thoughts
concerning vs, but his Spirit vwho knoweth
his minde, reuealeth them, and this is an sort of
revelation by his working: For as he knoweth
the minde of God, so hee vworketh the godly
to that disposition vvhich he knoweth is most
requisite, for obtaining the purposed blessing.
Therefore that holie and heauenlie, libertie, is
some sort of euidence to vs, that God hath both
purposed for vs, and will giue vs the blessing,
which wee craue after that manner. When he
strengtheneth vs to wrestle with him, like
Iacob, hee will not depart, till hee blesse vs;
and of wrestling Iacobs, make vs his preuailing
Israel on whom is his peace.

But, let none deceiue himselfe by a volun- 68
tar apprehension of Peace, or fainzie to himselfe
a toy where hee hath none: God hath giuen vs
the infalible mark of good successe of Fasting in new
obedience: Who so after Fasting walketh not in a
newnesse of life, is deceiued by his seduced heart.
This is cleare, both by the Nature of Re-
pentance, and remission: True Repentance is
not

not onelie in a sorrowing for sinne, and refraining from it, for a day or two, but for all our lifetime thereafter. The purposes & vowes of obedience, which we make in our Repentance, must be practised and performed: Though the act of Repentance indure not euer in it selfe, yet the vertue of it remaineth constantlie in the godlie.

In Baptisme we are Sacramentallie changed, and at the time of our effectuall calling, wee feele that Sacramentall grace in justification, and sanctification, and all our following dayes wee are bound to goe forward in them: Since Repentance then is nothing but sanctification contracted: And sanctification all our life is nothing, but Repentance enlarged and continued, it will follow that if sanctification doe not kyth constant after our Fastings, there hath beene no true Repentance in it.

Remission of sinne proueth the same: For though Iustification, and Sanctification be two seuerall graces in themselves, and bring seuerall respects & dispositions in vs, yet they are inseparable, for God neuer pardoneth the guilt of sin, but iontly therewith he slayeth sin originall: As he washeth away the blot of all sinne, so he woundeth deadlie the roote of sinning sin in vs: And the conscience of our washing in the blood of Christ, doeth euer beget in vs a care to keepe these garments cleane which God hath cleansed.

Therefore,

Therefore, if there be not after our Fastings a visible amendement of life, neither haue wee repented, nor God pardoned our sinne, but we haue added greater and worse sinnes to the former, and brought vpon vs a degree of *iudiciall induration* and hardnesse of heart: When Christ had healed the sicke man at the *Poole of Bethesda*, hee commanded him, *Sinne no more, lest a worse thing befall thee.* Ioh. 5. So when we are washed in the house of the Lords abundantlie *powred out mercie*, let vs keepe our selfe from sinne thereafter.

If God be with vs, & accept our Prayers, then 69 we may be sure of these following fruits. 1. Of *Remission of sinnes*, in Iesus Christ: So when *Dauid* confessed his sinnes, and said, *I haue sinned against the Lord*: hee was answered by *Nathan*: *The Lord hath also put away thine iniquitie*: he had a warrād more speedilie to absolue him, thā he had to accuse him. 1. *Sa.* 12. *And whē the Publicane knocked on his breast, & said, The Lord haue mercy on me, a sinner, he went home justified*: *Lu.* 18. And whē the forlorne Son came in Repentance to his Father, he receiued him in his fauour & house againe. *Luk.* 15 He seeth no sin in *Jacob*, nor transgression in *Israel*: Our God pardoneth iniquitie, & passeth by the transgression of the remnant of his Inheritance; hee retaineth not his anger for cuer, because hee delighteth in mercie.

Hee

Hee will turne againe, he will haue compassion on vs, hee will subdue our iniquities, and thou wilt cast all their sinnes in the bottome of the Sea. Mica. 7. 18.

70 2. He will accept of our persons, vnder his shadow, nothing holdeth vs out of that secreete refuge, but our sinne, because hee is of purer Eyes, than hee can beholde sine, and he pur-
sueh sinne in all, and can no more protect an impenitent sinner. than hee can denie, his iustice. But when the heart is purged from eu-
erie euill conscience, the his refuge is open to vs.

71 3. As for our Enemies. wee should consider their estate, better than themselues, they are in Gods worke for our punishment, but neither in his fauour, nor of his disposition.

They are more foolish than Sathan, hee durst not hurt Iob, without a Commission of God, but they think all possible & lawfull to them: And when he set on to execute that Commission, though malice blinded his desire, yet not his minde, for hee did fore-see a disappointing, because hee knew Gods loue to Iob, by so manie pledges and testimonies of his sinceritie in Grace: But our enemies are not so wise as hee: They goe on without Commission, sought & obtained they expound their preuailing, as Gods sentence approving their cause, and see not that all their businesse is a prouyding of a Coffine, and beare-trees, to carrie them out of this com-
bate with shame & confusion. God will pleade
his

his cause against them. Hee hath giuen them a hard, but a just commission against vs for our finnes. *Assur is the rodde of mine anger, I will send him against an hypocriticall Nation, against the people of mine anger will I giue him a charge to take the spoile: But they passed the bounds of their commission, and satisfied their owne wicked heart vpon the people of God. For Assur meaneth not as God doeth, but his heart is to destroy and cutte off Nations, Isa. 10.*

They say, *Let vs defile Sion, but they know not the thoughts of the Lord, neither understand his Counsell. Micah. 4. 12.* And when God suffereth them to preuaile, for the humiliation of his owne, they sacrifice to their owne net, and impute all this success to their owne Idols. *Habak. 2. 11.*

When God hath humbled vs, and pardoned our finnes, then their *Commission expyret*, and God will plague them in his furie for their owne wickednesse in doing his work peruerlie. And therefore, he will turne him against them, & plead his cause, saying, *I am verie sore displeased with the Heathen, that are at ease: For I was but a little displeased with my people, & the Enemies helped forward the affliction: I was angrie with my people, and polluted mine Inheritance, and giuen them in thine hand: But thou hast shewed them no mercie, thou hast layed vpon the Auncient a verie heauie yocke. Zach. 2. 16. Il. 47. 6.*

And in his due time, hee will turne the rage of the enemy to his praise, the remnant of their rage hee will restraine. Psal. 76. Hee will stretch out his hand against the wrath of our enemies, and his right hand shall saue vs. Psal. 138. 7.

So that we may iustlie say to them, Reioyce not against mee, O mine Enemy, when I fall, I shall rise, when I sitte in darknesse, the Lord shall bee a light vnto mee: I will beare the indignation of the Lord, because I haue sinned against him, untill hee pleade my cause, and execute Iudgement for mee. Hee will bring mee foorth to the Light, and I shall behold his Righteousnesse: Then shall that is mine Enemies shall see, and shame shall couer her, which said vnto mee, Where is the Lord thy God? Mine eyes shall behold her, now shee shall bee troden downe as myre in the streete. Mica. 7. 8. 9. 10. They are nowe an instrument in his hand, to execute his anger on vs, but they shall be the Bute and marke of his greater anger.

4. As for the Churches now desolate, God will returne to them in mercie, in his own time: And this time is, when they are purged from sinne, and the sinnes and insolencie of the Enemy are come to an hight: Then God will ryse, and haue mercie vpon Sion: For the time to saue her, euen the sette time is come. Psal. 102. 13.

It is time for the Lord to worke when they haue made voyde his Law. Psal. 119. 126. So long as sinne remaineth in the Church, the commi-
sion

sion giuen to our enemies, is in force.

If wee moue the question, O thou Sword of the Lord, how long will it bee ere thou bee quiet? Put vp thy selfe in thy Scabbard and bee still: It will be answered, How can it bee quyet, seeing the Lord hath giuen it a charge. And the charge will last till sin bee repented. When sin is pardoned, the Lord will speake to his reconcealed people, Feare not, thou worme, Iacob, I will helpe thee, saith the Lord, and thy Redeemer the holie One of Israel: Feare not, for I am with thee, I will uphold thee, with the right hand of my Righteousnesse. Behold, all they which were incensed against thee shall bee ashamed and confounded, and they that strine with thee, shall perish, Isa. 41. 10. 11. For I know the thoughts that I thinke towards thee, sayeth the Lord, euen thoughts of peace, and not of euill, to giue you the expected end Ier. 29. 11.

He will build up the Tabernacles of David that are fallen downe, and make up the breaches thereof, and repaire the ruines thereof, as of old: Amos. 9. 11. And will say, I am returned to Ierusalem with mercie, mine House shall bee built in it, sayeth the Lord of Hostes, and a line shall bee stretched out vpon it. Zach. 1. 5.

As for vs, whom as yet in mercie, hee hath spared from cruell persecution, hee is now crying to vs, Come my people, enter into thy Chambers, and shute thy doores about thee, Hide thy selfe, as it were for a little moment, untill the indignation be

ouerpassed: *The Lord will ordaine peace for vs, when hee hath wrought all our workes, euen the workes of true Repentance and Conuersion in vs,* Isa. 26. 12. 20.

If wee repent truelie, the Riuer of his Grace will flow among vs, and the *Streames of it will make vs glad*: Hee will dwell in the midst of vs, and helpe vs tymoullie, *Psal. 46.* Hee will be a *ferie wall round about vs, and a glorie in the midst of vs.* Zachar. 2. 5.

74 This is the summe of all: That wee returne to the L O R D our G O D, and seeke him vwhen hee may bee found, euen in this acceptable time vwhen hee is seeking vs: That wee *afflict our Soules* for sinne, and call for remission of them, vvithout which wee cannot be saued; That euery one of vs forsake our euill wayes, and renew our Couenant with him; And among the rest, let vs mourne for this madnes that wee offended such a G O D, who as hee hath power to destroye vs, so also hee hath that Grace in his hand, vvithout the vvich vwee cannot repent; our sinnes at once both pulling downe destruction, and closing the doore of his Grace vpon vs, except his vn-speakable mercie open it vnto vs againe.

75 The L O R D our G O D, the Father of Lights, from whom euery good Gift and perfect Dona tion commeth downe: And who hath the hearts of all men in his hand, worke

in vs all in this and all other Humiliations,
that which may bee acceptable to him: That
by his Grace wee may bee enabled to offer the
sacrifice of a contrite and a broken heart, and
obtaine at his hand full pardon and remission
of all our finnes.

*And the good LORD pardon all our finnes,
and the verie infirmities of that our Repentance
for sinne: And bee mercifull to euerie one that
prepareth his heart to seeke the LORD*

*GOD of his Fathers, though hee bee
not cleansed according to the puri-
fications of the Sanctuarie: 2.*

Chr. 30. 18. 19. Through

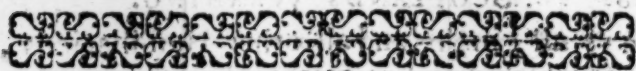
I E S V S C H R I S T

our LORD,

A M E N.

F I N I S.





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